

AMERICA

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Chronicle

Home News.—A serious struggle was forecast when the House Committee reported favorably the so-called Reid Bill. This bill differs radically from the recommendations of the army engineers approved by President Coolidge. The Reid plan contemplates expending \$473,000,000 as against \$290,400,000 asked by the President. Of this sum, the Federal Government is to bear the whole cost, whereas army engineers suggested twenty per cent be borne by the flooded States themselves. Instead of entrusting the whole plan to army engineers, as the President wished, the Reid Bill would set up a Mississippi Valley Flood Control Committee of seven members, to be named by the President, and to have full charge of all flood-control projects. The disagreement between the House Committee on Flood Control and the President would make a solution of the problem still more doubtful. The majority of the Administration leaders were said to be against the Reid Bill, whereas on the question of maximum Federal contribution the Senate Commerce Committee favored it.

It was said that agreement would be reached by the

House Naval Committee on a program of building warships. This program would be a compromise, but would satisfy the President. In essence it provided for fifteen cruisers and one air-plane carrier, at a total cost of \$264,000,000, these vessels to be laid down immediately and finished in five years. It was represented that the Navy had no immediate need of more than fifteen cruisers, but it was expected that the House would leave the building of ten more optional. The twenty-five cruisers to be built will replace twenty-two obsolete cruisers ranging in size from 3,200 to 14,000 tons each.

On February 21, the Supreme Court of the District of Columbia delivered a judgment of guilty of criminal contempt against Harry F. Sinclair and Henry Mason Day, and also against William J. Burns, detective, and W. Sherman Burns, his son. Judge Frederick L. Simmons held that each of the defendants had committed contempt of the court in shadowing the jury which was trying the Fall-Sinclair Teapot Dome oil conspiracy, which trial ended abruptly in November, 1927. The Judge imposed a fine of \$1,000 on the younger Burns; fifteen days in jail for the elder Burns; four months in jail for Mr. Day and six months in jail for Sinclair.

Austria.—When the question of transferring the League of Nations headquarters from Geneva to Vienna was first mooted five years ago, Austria showed little interest in the proposal. The original apathy has changed almost to enthusiasm. The Austrian Chancellor, Msgr. Seipel, gave his first public indications of interest in the statement issued at Prague a short time ago. This was followed by his request for definite plans for effecting the transfer. This sudden interest has been explained by Austria's final realization of the advantages that would accrue to her from such an acquisition and also because it would force a definite attitude on the question of union with Germany (*Anschluss*). With the exception of the Pan-German party, which has only eleven members in Parliament, the move for unification was viewed with disfavor and growing suspicions that it would ultimately result in the subjugation of Vienna to the domination of Berlin. The transfer of the League Secretariat to Vienna would probably effect a compromise.

Belgium.—The Parliamentary Army Commission examined, without coming to a definite conclusion, a plan

for complete reorganization of the army on a militia basis. The new proposal would reduce the period of training, and offer intensive drill in small district groups, thus enabling the men to live at home and effecting great economy on barracks, etc. No immediate action was contemplated.—Agitation for a plebiscite in the province of Malmédy, to determine whether the district should remain a part of Belgium, or revert to Germany, was causing no little anxiety for local authorities.

Cuba.—The Sixth Pan-American Conference ended on February 20, in apparent agreement. Speeches made at the closing all expressed good feeling. Charles Evans Hughes, Chairman of the American delegation, stressed as the particular gain of the Conference the fact that the delegates would return to their countries with clearer views of the conditions of successful collaboration. The projected codification of international law did not make the progress expected. Conventions, however, were agreed to on the following points: the rights of asylum; duties of neutrals in civil strife; maritime neutrality; treaties; diplomatic agents; consular agents; status of foreigners. A convention was also signed on commercial aviation. A geographical institute and a Pan-American institute of intellectual cooperation were accepted. The Pan-American sanitary code received favorable consideration. On the other hand, the Conference was not reorganized on a treaty basis, nor was any step taken on the thorny question of intervention, which was shelved by the influence of the United States. However, a convention on compulsory arbitration was adopted and submitted to a committee of jurists, who will meet in Washington. Press comment in South America on the Conference was, on the whole, merely lukewarm, with Argentina believing that it would have been better not to have held the Conference at all.

Esthonia.—The tenth anniversary of the Republic of Esthonia occurred on February 23, and drew attention to the truly remarkable progress of this small country in so short a time. Starting at the outset of its independence with a deposit of only \$3,000 in the State Bank, the Republic had balanced its budget since 1922, and had paid off its funded debt and stabilized its currency since 1923. On January 1, of this year the gold monetary system was adopted. Although the land is 75 per cent agricultural, only 42 per cent of its land was in the hands of the population. During these ten years 40,000 new farms have been created, while the agricultural output equals, and in some ways surpasses, the pre-war output. The oil-shale industry has been progressing, and water-power projects developed. Illiteracy is practically unknown, and the cultural rights of minorities were said to be respected.

Germany.—The threatened dissolution of Parliament was again averted by the intervention of President

von Hindenburg. He conveyed to the members of the Reichstag his earnest wish that the emergency program be carried out before the Reich dissolved. He also determined that the elections should be held next May instead of the earlier date advocated by many politicians. Despite the President's victory in keeping the Reichstag together and deferring the elections for three months, there were signs of further conflict from the Opposition whose members refused to bind themselves to rush through the Government emergency program. They explicitly reserved the right to discuss each measure as it came up. The general acceptance of von Hindenburg's wishes was an indication of the influence he still exercises upon German politicians, irrespective of party.

The Government used its dictatorial powers to prevent the impending lockout of the metal workers. It declared that the terms of the Arbitration Court dealing with the dispute between the Central German Metal Workers metal workers and employers were binding. This action prevented the lockout of 800,000 metal workers throughout Germany and forced 25,000 strikers to return to work. The workers had demanded fifteen *pfennigs* increase, but were obliged to accept the arbitrator's award of a five-*pfennig* an hour increase. For the average worker this meant a weekly increase of about sixty cents. Neither workers nor operators were satisfied and the mandatory character of the award cannot be credited with a complete settlement of the difficulties. The workers compared this instance with the concessions made to the lignite miners, in which the unions gained fifty per cent of their demands. The operators were dissatisfied with compulsion though they realized that without Government pressure the unions would never have come to terms.

Greece.—After very many delays the initial session of the trial of former Dictator Pangalos charged with treason was held at Athens on February 17. General Pangalos was brought to the capital in the private car of the President of the Chamber, guarded by major officers of the gendarmerie. There were strong detachments of police posted about the Chamber to prevent disorders. At the outset the accused Dictator complained that the formation of the Trial Committee was unconstitutional and asked for the removal of two of its members, one having been a Minister in the Government he had overthrown. He also requested a five-day stay of proceedings which was granted. It will be recalled that Pangalos heading a military coup, overthrew the Athens Government in 1925 and the following January assumed full control of national affairs, voiding the Constitution. Four months later he was installed as President. In August, 1926, his Government was overthrown by General Kondylis and the ex-Dictator has been a prisoner since. A Parliamentary Committee, last August, declared him guilty of treason.

India.—Opposition on the part of the Indian Na-

tionalists to the Simon Commission continued unabated. In the Indian Legislative Assembly at Delhi, a motion to boycott the Commission was passed by a vote to 68 to 62. An analysis of this vote indicated that with the exception of some twenty-three members, all of the elected members present were hostile to the Commission. The majority vote was cast by 51 Hindus, 14 Mussulmans, 2 Sikhs, and 1 Buddhist. Preceding the vote, which was taken in the presence of packed and enthusiastic galleries, there was a two-day debate on the motion. Members and adherents of the Government pleaded with the members to accept the program of the Commission and to confer with it in its investigations. Frequent references were made to the speech delivered in England by Lord Birkenhead, Secretary of State for India, in which he stated that "I wish to make it as plain as I possibly can that, either with the assistance of the Indian legislatures or without their assistance, this Commission will carry its tasks to a conclusion." The Mussulman community has been, in general, favorable to the Commission whereas the Hindus are predominantly against it; the result has been, according to some, that the Commission is rapidly becoming the new focus of the Hindu-Moslem war. The sentiment expressed at Delhi manifested itself later at Calcutta. Upon the second arrival of the Commission in that city, the supporters of cooperation were more active in their welcome; but the Nationalists were likewise present in great throngs and showed their hostility. In addition to the refusal to confer with the Commission, the Nationalists advocated anew the use of the boycott in regard to British goods and sought to bind the people by an oath to that effect "until home rule is attained."

Ireland.—After a ten weeks' recess, the Free State Oireachtas assembled on February 15. According to the *Cork Examiner*, "a considerable number of bills will be submitted during the session, though few of them are either as important or as controversial as those passed during the past five years." The paper stated as reason for this:

The decline in importance of measures to be proposed is primarily due to the fact that the major portion of the work of the legislative reconstruction consequent on the establishment of the Free State has now been completed, and very little remains to be done in the way of radical alteration of the machinery of public service. This means, in other words, that we have come near to normal legislative conditions.

More exhaustive criticism of the proposed measures, however, was prophesied by the same correspondent because the Dail has reached its full strength and the Opposition is almost equal to the Government in numbers. The Evil Literature Bill is expected to come up for discussion early in the session. The report on this subject was submitted by the committee, under the Chairmanship of Professor Donovan, more than a year ago. Discussion of the recommendations was postponed, but the Government promised to introduce the Bill this year. Another important measure looks to the alteration of the method employed

in the triennial elections to the Senate. The only Senate election thus far held was unsatisfactory; since the second election is due in the autumn, the reform measure has been a subject of study for the Government. In the last session, the Bill seeking the abolition of the article in the Constitution that provides for popular initiation of legislation was postponed. The Fianna Fail party which invoked this article in its fight against the oath, has declared its intention to oppose the Bill in all its steps.

Italy.—On February 20, the Cabinet approved two bills recently proposed by the Premier. One would offer liberal tax exemptions to heads of families having more than seven children. The other was the much-discussed measure for the reform of the electorate, reducing the membership in the Chamber of Deputies, restricting the suffrage to certain classes, and providing for nomination of candidates by the "confederations" or guild-like organizations, their nomination lists being subject to revision by the Fascist Grand Council.

Japan.—Order and tranquillity marked the national election held on February 20, significant because 9,000,000 Japanese on that occasion cast their first vote. Official reports stated that about eighty per cent of the voters used their voting privilege. At the last national election suffrage was limited to taxpayers and only 3,000,000 were entitled to cast their ballots. In the present instance males twenty-five years of age, who could read and write and fulfil residential qualifications, shared the voting privilege, under an imperial edict, with the result that the total electorate was raised to about 12,000,000. Intense interest centered in the election especially during the last days of the campaign. There were 969 candidates for the 466 seats in the Diet, dissolved in January, when Premier Tanaka realized he had a minority in the lower house. The Seiyukai or Government party had about 370 candidates and the Minseito or Opposition about the same number. The rest of the candidates represented the Proletarians and the Independents. The election virtually resulted in a draw.

Jugoslavia.—Up to the date of writing, no solution had yet been reached in the deadlock which attended the formation of a Cabinet. On February 20, M. Vukitchevitch gave up the attempt, after a week's unsuccessful efforts to trying to form a Government by uniting his own Radicals with the Democrats under M. Davidovitch. Apart from any other reasons, the plan appeared to be held up by the flat refusal of M. Raditch and M. Pribitchevitch to serve in a Government under M. Vukitchevitch. Reports of February 20, stated that the King had appealed to M. Marinkovitch, former Foreign Minister, who was sick in bed, as the only person capable of uniting the government of the nation, after M. Vukitchevitch had surrendered his mandate.

The Simon Commission

Cabinet Supports Premier's Bills

New Parliamentary Session

Cabinet Deadlock Continues

A sincere desire for concord with Italy, Germany, and the other Balkan nations was shown by M. Marinkovitch in his discussion, on February 4, of the financial status of the Ministry of Foreign Affairs. The conciliatory visit of Dr. Voroshets, of the Slovene Popular party to Bulgaria, was endorsed by M. Marinkovitch as a step in the right direction, and he refused to see any cause for disquiet in the recent visit of M. Michalopoulos, Foreign Minister of Greece, to Rome. He also proclaimed his adherence to the principle of "the Balkans for the Balkan peoples," thereby excluding the bane of outside interference from whatever source. He believed that in every one of the Balkan States there were elements which would rally to the support of any State that would consistently stand for this formula. "I am certain," he remarked, "that we are not alone, and that there exist in Bulgaria, apart from the Agrarians, sincere partisans of concord amongst the Balkan States." He also mentioned the negotiations that were under way for a Concordat with the Holy See.

Policy of Marinkovitch

Mexico.—The persecution of Catholics continued unabated. On February 21, Bishop José Armora of Tamaulipas, and three others, including a priest, were arrested. No charges were made against any of these. It was expected, however, that they would be deported from the country, if not put to death. Several priests were actually murdered by Government forces. Two Franciscans, Fathers Junipero de la Vega and Humilde Martinez, were shot on the road between Zamora and Yurecuaro, in Michoacan. These two Religious had been in prison for several weeks. They were taken out and shot by Government troops. In Sahuayo, in the same State, a young man, José Sanchez del Rio, only thirteen years old, was killed because he refused to shout for Calles, and his father could not pay a fine of 5,000 pesos. Following the attack on Salamanca, in Guanajuato, thirty Catholic non-combatants were shot down. The concentrations of non-combatants in Ocotlan, Atotonilco, Arandas, Tototlan, in the State of Jalisco, and others in the States of Leon and Guanajuato, have given rise to terrible epidemics of typhoid and other virulent diseases. The details of treatment of women in these States are beyond description, while many men have been shot for protesting. All of these repressive activities of the Government, far from having the expected effect of intimidation, had, on the contrary, a result of arousing more and more protests with the result that those under arms were increasing in number every day.

Nicaragua.—Insurrectionist followers of General Sandino continued desultory attacks in various towns but no important move was reported. The Sandinista bands were being hunted both by the native soldiers and the American marines but neither party met with success in their scouting expeditions. Meanwhile there was a rumor that communications said to deal with terms of peace had been

Sandinistas and Liberals

exchanged between General Sandino and Rear Admiral David S. Sellars, Commander of the United States Special Service Squadron which arrived at Corinto on February 16. The national situation began a new phase with the nomination three days later of General José Maria Moncada and Dr. Antonio Medrano as Presidential and Vice-Presidential candidates of the Liberal party at the coming October elections. General Moncada was Commander-in-Chief of the Liberal army during last year's revolution supporting Dr. Juan Sacasa against the Conservative forces of President Diaz.

League of Nations.—The Security and Arbitration Commission, presided over by M. Benes, Foreign Minister of Czechoslovakia, began its sessions at Geneva on

Security Commission Meets

February 20, in preparation for the expected Council meeting on March 5 and the meeting of the Preparatory Disarmament Commission on March 15. Twenty-six States were represented. The Commission was reported as favoring the plan of regional security compacts, instead of a general security compact. A mutual security compact between the smaller Central European States, Czechoslovakia, Rumania, Yugoslavia, and Austria, was under consideration, as were various plans of agreements between nations inclined to be hostile, similar to the Locarno treaty.

An elaborate proposal for complete disarmament within the space of five years was submitted by the Soviet Government. Within one year all mobilization was to be rendered impossible. The material of war was to be abolished. Naval armament was to be scrapped, as well as aviation material, except such parts as could be used for civil needs. War industries were to be combed free of militaristic features, and an international guard organized between groups of States. Lord Cushendun, the British delegate, recommended that the proposals be studied carefully.

Soviet Disarmament Proposals

Next week, Henry Morton Robinson will contribute a compellingly beautiful essay in "New Lives For Old." He thinks that the day of the conventionalized life of the saint is passed, and that besides his sanctity his worldly greatness should also be recognized.

In a provocative paper asking the question "What Can a Layman Do?" Louis L. Allen makes the statement: "Yet the Catholic layman. . . is the most abject failure as a defender of the Faith that history records."

That delightful essayist, Michael Earls, will contribute an enjoyable paper to which he has given the enigmatic title: "I Sez, Sez I."

Recent news dispatches have carried a story of a loan to be raised in Chicago for the Holy See. Next week, Thomas F. Meehan will tell the interesting story of another loan raised during the last century.

"The Church of the Salt Springs" is an interesting account by Bernard F. J. Dooley of one of those centenaries which mean so much to Catholics everywhere.

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An Appeal for Starving Children

THE Bishop of Pittsburgh, the Rt. Rev. Hugh C. Boyle, D.D., has appealed to every parish in his great diocese for funds to aid the miners and their families in the strike-district. "Their pitiful condition," the Bishop writes, "has become a matter of common knowledge. The newspapers and the statements of men and women of prominence in public life have revealed conditions that would be incredible, if they were not so well attested. Many of these sufferers from want of adequate food, clothing and shelter, are Catholics whose pastors have been striving valiantly to hold at bay the tragedies implicit in their plight. Starvation and disease are the dread and the threat of the moment." The Bishop then asks that his letter be read in every church in the diocese on February 12 and February 19, and that the people be asked to contribute.

Addressing ourselves to readers not resident in the Diocese of Pittsburgh, we second with all our power this moving appeal. In the Name of Our Lord Jesus Christ who has bidden us love one another as He has loved us, we ask them to let us have their contributions to forward to the Bishop of Pittsburgh.

As has been shown by the speeches of Senator Johnson, of California, Senator Copeland, and Representative Casey, by letters from former Governor Pinchot of Pennsylvania, and by reports from various charitable organizations, it is impossible to exaggerate the misery of the women and children in the mining-country of Western Pennsylvania. The immediate needs are indeed sore. Unless they can be met, the death harvest of the next few months, especially among the children, will be frightful. The local agencies of charity and relief have exhausted their resources. National organizations, the Red Cross, for instance, show no signs of moving to check the imminent harvest of disease and death.

We appeal for these suffering children and their

mothers with confidence. Ten years ago we appealed for the starving children of Central Europe, and our readers answered with hundreds of thousands of dollars. More recently we appealed for the flood-sufferers in the Mississippi Valley. Our call was not in vain, although it came at a time when, as we know, funds were low.

We are sure that this appeal for starving children will also meet a generous response.

If you have much, give much. If you have only a penny, give that. It was not upon the rich offerings that the eye of Our Lord rested, but upon the penny. Even a cup of cold water, given in His Name, wins life everlasting.

Look upon your own children whose happy voices, thank God, fill your home with music. Then think of the poor little waif, crying for hunger, shivering in the wintry blast that shakes the wretched cabin on a Pennsylvania hillside. Not one, but hundreds, will lie down tonight on the cold floor, half-starved, half-frozen. If you could see them, you would give and give

In this holy season of Lent, our minds turn to thoughts of Our Crucified Saviour. We cannot lift the Cross from His bruised shoulders. We cannot stand upon Calvary to pray and adore with Mary, to weep with Magdalene, for our many sins.

But we can minister to Jesus, suffering for our sins, by helping His little children cold and hungry in Pennsylvania. Let us have your contribution. We shall count it an honor and a privilege to forward it to the proper authorities in the Diocese of Pittsburgh.

The Oil Frauds and the Poor House

SENTENCED to six months in jail for what his attorney deems "merely the exercise of his privilege," Mr. Harry F. Sinclair appeals to a higher court. The "privilege" in question was using a firm of detectives to spy upon a jury. As a result one of the Government's most important cases against the defendants broke down at a crucial stage. "The whole thing," said Justice Siddons, in passing sentence, "has a most sinister aspect. It was nothing but an obstruction of justice."

Justice Siddons speaks in restrained terms. When men of great wealth can use their financial resources in successfully hampering the operation of the courts, the rest of us may as well bid farewell to good government.

It is not to be supposed that Mr. Sinclair is greatly troubled by the prospect of six months in jail. It is most improbable that he will ever see the inside of a jail. Happily, however, after four years of litigation Mr. Sinclair is paying a cash penalty that hurts. "Inexorably, but slowly and surely," comments the *New York Evening Post*, "he has been stripped of the tremendous profit that lay in his acquirement of the Teapot Dome lease through fraud, collusion and conspiracy, as the Supreme Court itself declared." Men of coarse type do not greatly fear imprisonment, or shrink from the stigma which comes with conviction in a criminal court. But they do fear terribly any penalty which lessens their income.

Of course, the delay in these oil cases is simply inexcusable. In face of one of the most scandalous crimes against the Government since the days of Benedict Arnold, the officials charged upon oath to enforce the laws, did absolutely nothing. The crime was made possible only by fraud, perjury and collusion, as the Supreme Court has said. It involved members of the President's cabinet, and men high in the Federal service. Yet what these men did, passed unnoted by the officers of the law, although Washington rang with the story, and malefactors of great wealth, to quote Roosevelt, laughed at the ease with which the Government was swindled.

We have no desire to see these perpetrators of fraud, collusion and perjury, these corrupters of public officials and destroyers of the courts, behind the bars of a jail.

The ends of justice will be far better served, and the lesson will strike home to politicians and rich men more keenly, through legal processes which make them life-inmates of the county poor-house.

Watchful Waiting in Mexico

WE are inured to waiting whenever a crisis in Mexico arises. We have been waiting these fourteen years and more. Some of the problems, or the crises, whichever term be preferred, which arose back in the days when General Pershing, then unknown to fame, watched the border, may be settled on the Greek Kalends.

There is plenty of waiting, then, and there will be more. But may we ask who is watching?

Groups of patriotic Americans who proposed to go on guard, and, in fact, did valiant guard duty some weeks ago, have been summarily disbanded. It may be incontrovertible, "were all the facts known," that all is being done which can possibly be done.

That may be incontrovertible. But we wish that at least some of the facts on which this reputed Achilles of a position rests, were known.

Until the said facts are disclosed, and authoritatively, we are at liberty to suspect that the position is vulnerable not merely in its heel, but vulnerable everywhere; a mere scarecrow, a bogey, a Guy Fawkes, but erected, for all that, by powers before whom we must bow and be silent.

Frankly, we do not fancy this kind of watchful waiting. It is of a piece with that policy, older than Aesop, which took effect when by fair promises the sheep were induced to dismiss the watch-dogs, and to put the leaders of the wolf-pack on guard.

We are fed with cryptic phrases, and lulled with gnomish apothegms. Meanwhile, conditions grow worse, not better, in Mexico.

As Americans, we have the right to demand that this Government shall decline to strike the hand of fellowship with a ruling clique which refuses to acknowledge man's natural rights, and in pursuance of its policies adopts ways and means inconsistent with justice and humanity.

When we present this demand we are bidden, "Wait, wait; be patient," and an answer comes in the murder

of inoffensive Mexican Catholics, in the brutal expulsion of priests and nuns, or in some new attack upon the principles which we Americans—or some of us—hold dear.

How much longer are we to wait?

We are perfectly well aware that a long spoon is necessary when one sups with the devil. Possibly the American Government has not been able to find that spoon.

But has it searched? Is it now preparing to sit at table, using the short-handled article presented by the Mexican Government?

Among Mexicans we Americans bear the reputation of a very gullible people.

It seems clear that nothing has been done in the last twelve years and more to undeceive the Mexicans.

If anything has been done to that end, the Government has not so informed us. For twelve years one Government after another in Mexico has murdered our citizens, stolen our property, and outraged every principle enshrined in the Declaration and our Constitution; while we have persistently supported one group of brigands after the other, cringed before each, and have been spurned.

We are waiting. But who is watching?

Are There Any New Sins?

VIEWED in one of its many ugly aspects, the "companionate marriage" is one of the oldest forms of vice. From another angle, it is simply an attack on monogamy, through an extension of our already scandalously lax divorce statutes. Further, as generally proposed, it includes the degradation of woman through the use of contraceptives.

In no case, however—and most unfortunately—is it anything new.

For centuries civilized men have known that indulgence in animal passion is not only bad for the community, but bad, ultimately, for all the individuals concerned. The price of civilization is self-control. This primal truth has been learned through rough and ready methods of trial and error. Hence society has felt it necessary to punish certain acts issuing in evils which must be borne chiefly by its weakest members, women, namely, and children. Sometimes the punishment is fixed by law, at other times by social disabilities, and, as man rises higher, by both.

Naturally this conclusion has been combated from time to time. Rebels have risen up with a doctrine of "liberty" which, in practice, has been a claim to license. What these men and women proposed was a theory of brutal and unrelieved selfishness. Often they argued with charm; but stripped of all deceptive verbiage, their plans showed no concern for the welfare of the weaker individual, and none for the welfare of the community. For its own protection society has been forced to ban them. There can be no civilization when men are too weak to struggle to attain ideals, and too lacking in self-control to be concerned for the rights of their fellows and of society.

One curious feature of these world-old revolts is the

insistence of the rebel that he is the prophet of a new dispensation, the destroyer of all that is old and ugly and cramping. In point of fact, what he inculcates has always necessitated a return to low ideals and to barbarous forms of life.

These truths were given pointed expression by Dr. A. J. Todd, professor of sociology at Northwestern University, in the course of an address some weeks ago in Chicago. If "parlor radicals" who imagine that there is something "new" in the idea of the "companionate marriage," he remarked, would but consult their histories, they would discover that humanity has made many experiments in past ages, and has always concluded that monogamy is infinitely preferable to sexual license. "It has tried out free love, plural marriage, the companionate and easy divorce. Hence those big words flung at us do not express, after all, the revolutionary experiments of daring futurists. They are survivals or retrogressions—or apologies for personal derelictions."

With survivals and retrogressions we are not familiar. But who is not aware that often the man who engages upon a course which he knows to be wrong is at pains to elevate his weakness into a plausible philosophy? There are no new sins, and in this fallen world, there is nothing so old as sin, except excuses, glittering but hollow, for sin.

England and Christ's Fold

AFTER the controversy that has raged around the "Malines Conversations," it is pleasant to hear of the multitudes in Great Britain who quietly and joyfully enter the One True Fold. According to some authorities, the number of converts last year was just short of twenty thousand. The future is bright with hope.

Under God's favor and goodness, these conversions are due to the labors of the Bishops and priests in that country once so devotedly loyal to Peter and his Successors. Nor can we forget the humble hidden lives of the Sisters and Brothers in the class-room, the hospital, the orphanage and the refuge. Within recent years, laymen such as Chesterton and Belloc have secured a hearing long closed to Catholics. Won by brilliance joined to solid learning, Englishmen who came to be amused have remained to be instructed. No less valuable have been the services of an alert and ably-edited Catholic press, of the Catholic Truth Society, and of organizations both to win converts and to care for them when, as so often happens, distress or even actual want is the price to be paid for admission into the Fold.

We cannot help thinking that in these manifold activities our English brethren have a means of bringing men to the truth that could not possibly have been found at Malines.

Cardinal Mercier was a great and good man. But his want of familiarity with religious conditions in Great Britain, and his imperfect acquaintance with the divergent schools of thought in the Establishment, did not fit him for the very difficult position which to the end his

French and Belgian friends wished him to occupy.

His willingness to stress points of concord, or even to assume them, so that souls might by degrees be led nearer to the Fold which Peter guards by Divine and exclusive appointment, was misunderstood by Catholics and Anglicans alike. Hopes were raised that could not possibly be satisfied. Controversies were occasioned that neither edified nor enlightened. The end of it all, on the surface, at least, is a broken, mutilated report, which shows some of the "Catholic" leaders in the Establishment no nearer, if as near, in spirit to the Catholic Church than they were twenty years ago.

This would be a most melancholy conclusion had the Catholics in Great Britain fixed their hopes of converting England, in any great measure, upon the Malines Conversations. But they are not discouraged. They welcome the opportunity of dealing with their fellow-countrymen in a manner which evinces not only charity and zeal but knowledge of actual conditions. Their prayers for England's conversion ascend daily from a thousand altars. Through their schools, their institutions of charity, their pulpits, and their good example, they hope, under God, to lead their countrymen one by one back to the Fold of Christ.

Canonizing the Criminal

THE Federal Attorney for the Southern District of New York is causing various sorts of agony to those earnest men and women who go about seeking to make the world a nicer and a brighter place for criminals to live in.

Mr. Tuttle deems it necessary to remind the public that, all things considered, the best place for the criminal is some well-barred jail. For he is simply a menace against which the community must protect itself.

We must not "visualize him," warns Mr. Tuttle, "with a halo of glamor, pity, and sentiment, or look upon him as the helpless victim, and the community as the real perpetrator of the crime." Even through the veil of the reporter's ink, Mr. Tuttle's meaning shines forth.

It is obvious that he does not agree with Mr. Clarence Darrow, now dividing his time between campaigns for the abolition of capital punishment, the extension of the companionate, and for acceptance of the theory that man has no free will. When you find a man climbing out of your window at night, and discover that after killing the butler he has made off with the silver, do not jump to conclusions. The murderer has not committed a crime, but society has. Society should have furnished him in his boyhood with a mansion, a nurse and a bank-account, replenishing the latter as the prodigal spent it. Its present duty is not to jail him, but to look upon him as a sick man, to be housed in comfort for the rest of his days, and to be served with all the delicacies of the season.

On the whole, we agree with Mr. Tuttle. The criminal may be sick, but, as a rule, he is able to work. As a sovereign remedy for his disease, we suggest the rock-pile rather than breakfast in bed.

The German Centrist Party

WILLIAM H. SCHEIFLEY

THE German cabinet, headed by Dr. Marx of the Centrist party, has just gone through another crisis. It can muster in the Reichstag only a small majority, though as a rule it may depend upon this backing. The three groups which support it are the Centrists, the Nationalists and the Populists. Altogether they comprise 248 members of the total of 493 in parliament. But the 21 representatives of the Economic party usually vote with the coalition. So the Marx Government would seem fairly certain to stay in power until the next legislative elections, to be held in December, 1928, save for the danger of a rupture in the coalition, which always threatens.

Thus the newspapers which represent the interests of the factions composing the parliamentary majority indulge in vehement reciprocal denunciations. For example, the Nationalist sheets lose no occasion to denounce Dr. Stresemann, who is not only the Reich's Foreign Minister, but also leader of the Populist party. And *Germania*, the official organ of the Centrist party, attacks almost daily the equivocal attitude of the Nationalists, charging them with rallying to the republican cause while retaining in truth their monarchical convictions. To such attacks their leading paper, the *Kreuzzeitung*, replies with demands that Dr. Wirth be expelled from the coalition on the ground that, although professing to represent the Centrists, he has consistently opposed the present Government.

Nor are press quarrels their only dissensions; there are also conflicting interests and differences in doctrine. The Nationalists, being champions of the agrarians, demand higher tariffs on such agricultural products as potatoes, meats and sugar. But the Populists, who largely owe their election to the industrial elements of the cities, would willingly sacrifice the interests of the agrarians to the Poles, if in this way they could secure from the Polish government low tariffs on German export manufactures. As for the Catholic Centrists, they seek especially in Prussia and the other Federal States the negotiation of concordats similar to that which exists in Bavaria. On the contrary, the Populists, who are essentially Protestant, oppose this legislation. In short, these symptomatic political differences logically point to a dissolution of the present coalition long before next December. But will the outcome be determined by logic?

Before definitely replying to this question, one would need to examine carefully the policy of each of the groups which compose the coalition. But since such a procedure is impossible by reason of my limited space, I shall analyze only the tendencies of the Centrist party—at present the most influential of them.

For almost half a century the Catholic Centrist party has formed part of the governmental majority in the Reichstag. Once or twice only before the World War did

blunders of William II cause it to join with the opposition, notably in 1907. At the first opportunity, however, for example, when Bethmann-Hollweg had succeeded Prince von Bülow as Chancellor, it resumed its traditional policy. Under the Republic the Centrist party has consistently supported the parliamentary majority. Or perhaps I should say that since 1920 no governmental majority has been possible without its collaboration. Its members in the Reichstag are especially from Bavaria and the Rhine region. In point of social station they are chiefly merchants, farmers, industrial workers, manufacturers and functionaries. Today, however, modest landholders and industrial workers predominate in their ranks. Thus it is these two classes that exert most influence upon the party's political orientation.

Now along the Rhine the farmers and workers in the mines and in the factories are sincerely republican. It has been the sentiments of these voters, rather than the influence of such leaders as Erzberger, Wirth and Marx, that have crystallized the Centrist party's attachment to the republican regime, even in its right wing, whose spokesman is Dr. von Guerard. However, after the end of Germany's famous church struggle known as the "Kulturkampf," in which Bismarck got his fingers burnt, Catholics had little reason for complaint under the monarchy. And yet, except in Bavaria, they rarely filled high offices. But under the Republic they have come into their own in this regard.

Even if republican by conviction, the Centrist party, in its fundamental structure, is hostile to political extremes, whether toward the Right or toward the Left. Before all else it seeks to prevent the division of Germany into two camps, the one "bourgeois" and the other Socialist-Communist. At the convention of Catholic leagues, held last June in Landau, Herr Krone, a member of the Reichstag, made this thought clear. "We wish no political evolution like that in Austria," he declared. The Centrist party intends to safeguard its independence, though maintaining close contact with the country's vital interests. Evidently, such a policy implies a certain flexibility. Thus today the Catholics think it legitimate that they should be allied with the Nationalists in the Reich while joining influence with the Socialists in Prussia.

But why do the Centrists collaborate with the coalition of the Left in Prussia? For one reason because the Left, in the Landtag, is the majority. Besides, to join with the Nationalists in the Prussian diet would entail serious disadvantages without affording any tangible compensations. For that matter all the moderates realize the wisdom of preventing Nationalists of questionable loyalty from occupying important offices. Consequently, the Centrists support the Otto Braun cabinet, which, as vacancies arise, fills them with staunch republicans.

In the Reichstag, on the other hand, it is impossible to

constitute a majority of the Left. The Socialists, the Democrats and the Centrists combined can muster only 231 votes. So the aid of the Populists would be indispensable. But who could reconcile the Socialists, who demand an immediate return to the eight-hour day, and the Populists, who find that industry is already hampered with excessive burdens? Which, then, is preferable: to form minority cabinets, composed of Populists, Centrists and Democrats, able to stay in power thanks to support from the Socialists or from the Nationalists? We know the results. The cabinets constituted by Dr. Luther, then by Dr. Marx, were overthrown a few months later. In the Reichstag resulting from the election of December, 1924, only a government of the Right can find a majority.

Accepting the inevitable, the Centrist party negotiated with the Nationalists, though without betraying its own interests. Everything considered, indeed, it drove excellent bargains. For the privilege of sharing in the Government, the Nationalists made far-reaching concessions. In the first place they promised to approve a school law that would satisfy the Centrists. Further, they accepted the Weimar Constitution and sanctioned the extension of the law for the defence of the Republic. Theoretically they even accepted the treaties of Locarno. While not putting absolute faith in the sincerity of these political renunciations, the Centrist leaders see in them strong evidence of an apparent modification in the former uncompromising attitude of the Nationalists. In other words they believe the consequence will be a consolidation of the republican regime in Germany.

But here we should distinguish not only between the mass of voters and their leaders, but also even between the leaders themselves. For some time the Centrist party's "president" has been Dr. Marx, and its spokesman in parliament is Dr. von Guerard. Though both were magistrates, born the same year, 1863, neither evinces much admiration for the other. The Chancellor owes his prestige largely to his honesty and sterling character, which every German concedes, and to the soundness of his judgment. As for Von Guerard, he is more cultured, and gifted as an orator. Moreover, it humiliates him to be somewhat overshadowed by the Chancellor. Formerly he favored an alliance with the Nationalists. Today, however, with that rapprochement effected by Marx, he thunders against this party.

Though Marx and Von Guerard are the only recognized leaders of the Centrist party, such other adherents as Stegerwald and Wirth exert considerable influence. Stegerwald is chairman of the Christian Workers' League, which comprises, besides most of the Catholic toilers, a minority of the Protestants—those who refuse to affiliate with the Socialists. He ardently supports the "bourgeois bloc," as the present majority coalition is called. Dr. Wirth, on the other hand, has latterly denounced the Nationalists on every occasion.

Dr. Wirth is remembered as Germany's Finance Minister after Erzberger, then as Chancellor (1921-22). He is an impressive orator with an ardent love of the people. Hence his strong following among the masses. Accord-

ing to some, he is really no statesman, Walther Rathenau having guided him during his Chancellorship, they assert. Nevertheless, within and outside his party, Dr. Wirth enjoys today a prestige second to that of no other German in public life.

It is likely that if the four millions of voters who cast their ballots for the Centrist party in 1924 were called upon to choose between Wirth and Marx,—the Marx that negotiated the collaboration with the Nationalists,—Wirth would win. But no referendum will be held. The party's "machine" will make out the list of candidates, in 1928 as in 1924. Being a better orator than organizer, Dr. Wirth pays little attention to this aspect of politics. At any rate, despite his influence and that of Von Guerard, the Centrist party bids fair to adhere loyally to its pact with the Nationalists.

Adventure by the Way

EDWARD ORMEROD

FOR many years it has been my habit to indulge my fondness for long rambles in the country by-ways afoot. There is a lure about the tawny fields of bristling stubble, and in the painted woods, the rustle of dead leaves underfoot and the hazy distances, that I find very hard to resist. Sometimes I see a shy partridge, in some quiet bit of woods—and sometimes I have been very close to a red fox, like myself, on the prowl. Sometimes there is a chat with some native of the out-of-the-way places, and always there is the opportunity for undisturbed contemplation so beloved of all writers.

On these tramps it is usually necessary to strike out along some well-travelled highway, until there is reached a less-frequented road, leading off to quiet places, where wheel tracks are grass-grown and the going is too rough to appeal to motorists.

Trudging these highways, I am pestered—literally pestered—with invitations to ride with passers-by in their motor cars. I do not quite understand this . . . according to my evening paper the country is full of speed-maniacs and joy-riders, who go tearing about at unholy speeds, endangering life and limb for miles around.

A lot of them stop and invite me to ride. I say I do not understand . . . I try to dress and walk like a fellow who has an important matter to attend to—not roughly enough to give rise to suspicion, nor yet elegantly enough to indicate that I am a fellow-maniac or joy-rider put accidentally afoot. One does somehow look silly, insisting that one has come out to *walk*, when a perfectly good car is going in exactly one's direction. Yes, I am sometimes pestered with invitations to ride.

I was trudging along toward home one day, after a delightful ramble deep in the unexplored places. It was a bleak day, nearing dusk, and a thin mizzle of rain had commenced to fall. I began to wish for an invitation to ride.

Presently it came!

A big car, whose headlights had picked out my gray coat in the gathering gloom, slid softly to a stop right

beside me, a door swung open and a man's voice called out a cheerful offer of a lift. I climbed in, with preliminary thanks. It was a luxurious sedan, with a liveried driver, and a single passenger, the owner apparently, sitting deep in a corner of the big rear seat. We chatted pleasantly, while the car resumed its leisurely journey citywards.

While still several miles out of town, the car again stopped, without any instruction to the driver, and my host, with a word of apology, stepped across before me and threw open the door again.

In response to his invitation, an old man, very fatigued evidently, and poorly clad, climbed in, stumbling badly as he did so. I moved quickly across to one of the folding seats, and the two took the rear.

"You're goin' to the city, are you?" asked the newcomer, shaking some of the beads of moisture from his battered hat. Our host assured him that we were.

"I'm glad you stopped . . . I gotta get a doctor, quick as I can! I live on a little farm back here, an' we got a mighty sick boy . . . took sick sudden today. Daughter's boy—gettin' worse all the time!"

A quick order to the driver sent the big car speeding ahead as swiftly as safety permitted on the black, wet road.

"Do you know a doctor in town?" I asked.

"Well, I ain't sure . . . long time since we needed one. There was a Dr. Flint . . ."

"He's not in town now," I said—"Hasn't been for some time . . ."

Our host had been sizing up the new arrival, who sat nervously on the seat edge, turning his hat anxiously in his hands. Suddenly the owner took charge of things. He switched on a heater, in the floor—the old man was shivering—and turned off the dome light that had shed a glow from the ceiling. Then he urged the old man to pull a rug around himself and sit back in the seat and rest.

"I'll get you a doctor," he said, "We'll dig out old Nash . . . he's a good man!"

I smiled . . . I knew Nash too—and wondered whether he would come. Being of the fraternity myself, though not active now, I could imagine Nash's opinion of a trip into the wet, cold night, to some hovel miles out . . .

"Yes, we'll get Nash . . . and we'll drive right out again with you in this car!" He opened out another rug for the rather pitiful old figure beside him, who looked as though he also needed professional attendance.

Nash demurred, as I knew he would . . . but he packed a bag nevertheless, after listening to the old man's case, and with a word to me to come along and see him through, climbed into the sedan, bringing our party up to four. As the old man's back was turned a moment I heard a whisper: "You'll send the bill for this to me, Nash!" The doctor addressed our host by a name that was illuminating to me . . . it stood for big money in our town.

Supper forgotten, we raced out the highway again . . . the old man in the seat beside the driver, as a guide.

It was a miserable shack of a place, miles back in my beloved out-of-the-way country, and the heavy car was on the verge of disaster more than once before we made it.

In the first of two rooms on the ground floor, the boy lay in an untidy bed, his distracted mother hanging over him, his grandmother starting a fire in a sheet-iron stove in a corner.

A lamp was brought quickly, and Nash made a swift, but thorough examination, I following at his heels mentally. Then he rummaged in his bag and looked up disappointed.

"We'll have to have it, right away . . ." He looked at me, and I knew what he meant.

"Something from town, doctor?" asked the car owner.

"Yes . . . somebody'll have to go, in a hurry!"

"Tell me, or write what you want, and I'll take the car in for it . . ."

Nash scribbled a note to his office nurse, and in a minute or two we heard the diminishing roar of the big engine as master and man swung out of the yard.

The child died, despite our best efforts . . . perhaps it was as well; he had only his mother . . . he would have never known who his father was, and there were other conditions that prompt my remark that it was just as well.

But our rich man was very much put out. He took it as a personal affront that all our rushing about was to no purpose!

A month passed before I was out that way again . . . and I called on the old man and his family. The big car stood in the yard.

At the back, some sort of new building was being erected, and I found the old man there, with our host of the rainy evening. He seemed a different old man somehow; there was a lot more life to him today. When the other had gone to the car for something he wanted, I was informed that the new building was for the housing of a colony of fur-rabbits . . . It appears there is money to be made in fur rabbits, and there was something about a fox ranch back on the little farm to be put afoot later on!

We hear a lot about man's inhumanity to man. Why do we not hear more about man's *humanity* to man? There is something, too, about the difficulty of passing a camel through a needle's eye—whatever interpretation you want to take out of that—and of a similar difficulty to be experienced in getting a rich man into heaven.

CONQUEST

He climbs beyond the outer suns, beyond
The tangled galaxies. He enters night.
Below him, starred like glow worms in the grass,
Lie giant nebulae. Below him wheel
And plunge the fiery breasted gulls of space.
The thrill of conquest surges in his blood.
He flings his challenge to eternity,
Demanding that last key to penetrate
The Citadel of God, while unconcerned,
A microscopic hydra storms a vein
And plants brave standards proudly in his heart.

C. T. LANHAM.

A Great California Jurist

WILLIAM I. LONERGAN, S.J.

IT is proverbial that familiarity begets contempt and an old adage warns that no man is a hero to his own valet. Some thirty years ago, however, it was the writer's privilege and pleasure to meet on life's highway a distinguished public character. First impressions, though they were but a boy's, were highly to his advantage. Strange to say, a daily intimate contact running through several subsequent years and liable to expose to the keen criticism of youth any flaws that the vicissitudes of a busy professional, domestic, civic and social life might reveal, served but to enhance the initial appreciation. Even the lapse of years which usually changes the callow judgments of youth has failed to mar the early ideal.

Today, as in the mid-'nineties, the conviction remains that the Hon. Jeremiah Francis Sullivan, late Justice of the Supreme Court of the State of California, was a Catholic layman of more than ordinary merit. Having recently passed away (January 23, 1928), after the rounding-out of an honorable course considerably beyond the Scriptural three score years and ten, his civic and religious virtues make him well worth the acquaintance of Catholic America.

Judge Sullivan had a colorful career. The first-born of sturdy Irish parents, he was scarcely eight months old when they brought him west by way of Nicaragua, from his birthplace, Canaan, Conn. This was in 1852, only three years after John Marshall had discovered gold at Sutter's mill, and two since California had been admitted to statehood. In after life his earliest recollections were of the fascination and hubbub of the busy mining center in Nevada County where his pioneer father settled.

The future Judge was fortunate in having parents broad-visioned enough to ambition for their children—and they were many—the educational blessings denied by their own early environment. Accordingly we find them, when "Jerry" had just turned eleven, transferring their home to San Francisco. Here, in the elementary classes attached to St. Ignatius College, the boy began a brilliant scholastic career which was crowned with baccalaureate honors in 1870. Two years afterwards he attained his Master's degree and in later life was the recipient from both his Alma Mater and the University of Santa Clara of additional academic honors.

For his old school Judge Sullivan always manifested the deepest affection and he was the first President of its Alumni Association. He never hesitated to acknowledge his indebtedness to the men who staffed the college in his youth and who were responsible for the scholarly ideals with which he began his manhood. Mostly they were that group of early Jesuits whom Italian religious persecution had driven from their native land, but whose zeal, culture and piety won fame for them in California ecclesiastical annals.

It was one of the consolations of Judge Sullivan's reminiscent moments in his advanced years to recall that side by side with the opportunities his generous parents gave him to improve himself intellectually, they were even more solicitous about his early religious and character formation. In the crude mining town where the boy grew up, their home was ever hospitably open to the clergy who served the "station" there. Indeed it was through the chance lodging of the famous Jesuit preacher, Father James Burchard, at the Sullivan homestead during one of his missionary journeys through the California mining camps, that it was determined to enter young "Jerry" at St. Ignatius College. Father Burchard is romantically recalled as the son of the Indian chief Kistawla, head of the Leni-lenapé, a branch of the Delawares.

In his own home the little lad was taught by his pious Christian father the Latin necessary to serve their priestly guests at Mass. When he began this practice he was hardly tall enough to reach the altar table or strong enough conveniently to handle the cumbersome missal. Often his self-imposed task demanded early rising and often, too, it exacted an unpleasant trudge over rough and snow-covered roads, but such inconveniences were no obstacle to the venturesome spirit of the growing boy. The practice of serving Mass so auspiciously begun under his father's guidance was one that was retained through his youth and college days.

Early in his scholastic years the law was Sullivan's chosen career. He passed the required bar examination and was admitted to practice in January, 1874. From that time on he was a marked man and he stayed in the public lime-light until his death fifty-four years afterwards. He proved his mettle first as the youngest member of the Board of Education, then as an ardent fosterer of the newly proposed State Constitution. When the latter was adopted in 1879, it made provision among other reforms for twelve Superior Court departments in San Francisco and Jeremiah F. Sullivan was elected to fill one of the positions.

Though re-elected at the end of his term for another six years, before its completion he resigned the honor to devote himself to private practice. He left the bench with a well-merited reputation for brilliant natural talents, tireless work, intense devotion to duty and fearless honesty. Indeed, it was popularly whispered about that some of the litigation that had been before him during his judicial years sorely tested his integrity. But he came through the ordeal with his character so unimpeachable that he was thenceforth commonly designated as "honest" Judge Sullivan.

Doubtless it was this encomium the Archbishop of San Francisco had in mind to ratify when in the eloquent eulogy with which he honored the funeral obsequies, celebrated in the presence of the Chief Justice of the State Supreme Court and a distinguished group of California's

most eminent jurists, and Judge Sullivan's hosts of admirers and friends, he characterized him as "the great incorruptible judge." Possibly the outstanding decision he rendered was when in the face of much hostile criticism which few young judges would court, on Christmas Eve, 1884, he decided that Sarah Althea Hill was the common-law wife of United States Senator Sharon. It was a celebrated case where poverty was pitted against wealth and unscrupulosity seemed to vie with uprightness.

As his judicial career, so his private practice in the courts of California is an open book. He ranked high as a trial lawyer with his keen and logical mind, his splendid personal appearance and his eloquent mastery of the orator's craft. His briefs were the basis of interpretation of more than one important California law. It is pleasant to recall that he was but one of a closely knit group of outstanding Catholic lawyers and jurists who when the full history of the bench and bar in California is written will stand out as potent factors in the making of its best legal traditions. Most of them have passed on—men of the type of the Hon. Thomas I. Bergin, John M. Burnett, son of the first Governor of California, and United States Senator Stephen M. White,—but some few still survive, as the Hon. Matthew I. Sullivan, Judge Sullivan's brother and himself at one time a member of the State Supreme Court, the Hon. James F. Smith, first Governor General of the Philippine Islands and of late years gracing the United States Federal bench in the District of Columbia, Judge Frank J. Murasky, and the Hon. Garret W. McEnerney who enjoyed the distinction of representing this country in the first case before the Hague Tribunal of Arbitration, that of the California Pious Fund.

But if Judge Sullivan was distinguished as a lawyer and a statesman—he was never a politician—he is equally well remembered as a man deeply and practically religious. Actively associated with the St. Vincent de Paul and other Catholic societies, he made a distinct contribution to the Catholic spirit of his adopted State when in the 'eighties he initiated Ignatian Council, No. 35, of the Young Men's Institute, a move that gave new vitality to an organization which has meant and continues to mean so much for Catholic youth in California. He was the fifth Grand President of the Institute, and in 1890 crossed the Continent to organize the first Grand Council of the Atlantic Jurisdiction.

Christ has made charity the test of His discipleship. Under this test Justice Sullivan rings true. Literally the poor wore the threshold of his office and they did not go away empty-handed, whether they came for legal advice for which they could not pay, for moral encouragement, or for financial help. Neither his distinguished position nor the demands made on his time and energy by his many duties made him indifferent to their needs. Having risen himself from the ranks, by dint of ceaseless hard work and much sacrifice he could sympathize fully with their troubles. He was always a source of encouragement and inspiration to young men just beginning their legal careers, advising them out of his rich experience

and sharing with many of them his clientele. As for the Church, it is no exaggeration to say that scarcely a Religious Congregation or parish in San Francisco did not at some time or other profit by his unbounded charity.

As a factor in civic life, every new local crisis made new calls on his good will, but he never failed. The many encomiums of the press and public bodies at his passing amply testified to the esteem in which he was held for this civic devotedness. Even in his advanced years he filled the offices of President of the local Bar Association, and also of the State Bar Association, with enthusiastic ardor and efficiency. It was chiefly in recognition of his worth in this respect that two months after his seventy-fifth birthday, November 19, 1926, he was appointed by the Governor to fill the vacancy occasioned in the Supreme Court by the death of Justice William P. Lawlor—incidentally, another distinguished Catholic California jurist.

Of his domestic life it is enough to note that he was happily mated with a woman of culture and Catholic ideals like himself, who loyally shared the sacrifices and triumphs of his career. Though she preceded him to the grave by ten years she left for the companionship of his declining years a goodly array of sons and daughters to perpetuate their splendid family traditions.

Surely it is not without reason that when the Hon. Jeremiah F. Sullivan passed away Church and State should have united in honoring his memory and holding him out for the edification, admiration and imitation of his fellow Catholic citizens.

Church Art in Gotham

LIDA ROSE McCABE

THE Burton Constable chasuble, last summer the sensation of Old World art marts, is now permanently installed, or rather enshrined, in the Gothic Sculpture Gallery of the Metropolitan Museum of Art in New York. It is the only textile there. Technically, it belongs to the fabric department on the second floor of the northeast wing, where similar ecclesiastical art is grouped. It is the Museum's fine sense of fitness and pardonable pride in this \$25,000 possession wrested from spirited Old World auction competitors that reserves the chasuble to the churchly sculpture setting of the Gothic gallery.

Significantly, this gallery on the first floor is a main-travelled road to the Morgan Collection and the American Wing.

The publicity accorded this exceptionally rare type of vestment, dating from the first decade of the fourteenth century, focuses attention upon the Metropolitan Museum's untold ecclesiastical art.

Indeed, so widespread is the reaction to this first example of *opus anglicanum* (pearl embroidery) to reach America, that the Museum contemplates a first exhibition of its ecclesiastical art. For aside from textiles—velvets, silks, linens, laces, tapestries—it is rich in the arts and crafts of precious stones and metals; marble, ivory, wood, iron, bronze, glass, enamels.

Originally designed and executed for popes, kings, cardinals and princes, and for centuries the property of Old World churches, cathedrals, convents or monasteries, this art is today scattered through our galleries. Never has it been comprehensively assembled. Seemingly, the time is ripe for the innovation. Arranged with the skill of the Museum's incomparable staff, the exhibition would be epochal.

Meanwhile, Frances Morris, assistant textile curator, gives exhaustive and sympathetic study to the Burton Constable chasuble, whose home for four hundred years was the manor house of one of England's great Catholic families harking back to the Domesday Book. It was in the sacristy of the manor's private chapel that Colonel Raleigh Chichester Constable, Yorkshire, England—the chasuble's last owner—discovered it when he took possession of the estate in 1894, upon the death of Sir Talbot Constable.

Miss Morris's summary of the chasuble's arrival at the Museum is illuminatingly suggestive. "Never has the textile department had such a thrill," she said to the writer, and to quote her *Bulletin* story:

The distinction of the chasuble does not rest alone in the perfection of its technique but in the genius of its creators which invests each subject portrayed with a vibrant power and solemnity of regal splendor that seems to react instantly upon the spectator. The privilege of having an Old World document of such distinction, a vestment for centuries enveloped within the sacred rites of the Church that seems miraculously to have preserved it from every besetting peril, brings to those appreciative of its stately beauty a renewed sense of the eternal verities that is stabilizing, a mental attitude that creates a momentary respite from the distracting turmoil of modern life.

Not from any mere art for art's sake is the chasuble sentinelled with monumental crucifix, saints, apostles, Holy Virgins, Pietàs—the Gothic sculpture gallery's beatified assembly of consummate Christian art! There, like kindred textiles of the Morgan Collection and the Museum fabric galleries proper, it will carry on the truth and beauty of its superbly grouped designs embodying "histories" of Christ and the Virgin Enthroned, the Adoration of the Magi, the Annunciation, wrought on ruby-toned velvet of finest weave in gold threads of marvelous wizardry!

For the Metropolitan Museum of Art is no longer the mausoleum of popular pre-war belief. Through and since the World War, it is in the vanguard of America's art industrial awakening: preparedness for the next war, which the late Joseph Pennell prophesied will be commercial. Since our earliest day, slavishly dependent on imported skill (the basis of much of our industrial wealth) we have neglected to train—technically—its offspring or our native youth. In the art-and-trade tardy concerted effort to redeem this short-sightedness, and successfully meet the competition of European ateliers and markets, the Metropolitan Museum is a vital asset.

There designers, needle workers, colorists, craftsmen making for the new dispensation in the national art awakening, find in its priceless treasures inspiration, *motif*.

Amateur and professional with pencil or brush flank

—on prescribed days—the chasuble case. In the study room off the textile galleries they have access to desired articles from drawers or cases for close inspection or copy. This activity so vital to America's commercial and cultural future is unsuspected by casual gallery visitor or the man in the street.

Eight medieval vestments—copes, chasubles, dalmatics—each surpassingly beautiful in fabric, design, execution, comprise the textiles in the Morgan Collection.

How authoritatively imposing they stand out in the majestic solemnity of the main gallery!

Early, the Museum went for vestments, altar linen and laces, until today through gifts, loans and purchases, it is the equal if not the superior of many famous Old World collections. Much begs description. Space here only to cite outstanding gems: primarily, the imposing gold brocade cope which a Cardinal of the Barberini family presented to the Church of Santa Maria Maggiore (seventeenth-century Italian). Resplendent in gold sun and bees—the Barberini coat of arms—the cope has been a Museum possession since 1911, the gift of Mr. Walter Jennings.

The lovely tapestry vestments of Dubarry rose and gold designed by Léon Fouchère (1830) for the Gobelin works, completed in 1841, were worn at the coronation of Napoleon III (1852). They are the loan—since 1925—of Julian G. Straus! Diplomatic reproof to quasi-Gentiles flaunting sacred vestments as wall hanging or piano throw!

Superb is the dalmatic of early sixteenth-century Spanish art. It is one of a series of vestments exhibited in a loan to the Victoria and Albert Museum. Later the loan was distributed to three institutions, and to the Metropolitan Museum came this splendid garment, gift of Sir Charles and Lady Waldstein (Hebrew) in memory of kin—David and Caroline Epstein!

Far back as 1905, the Museum acquired by purchase the incised leather miter-case decorated with symbols of the Evangelists and the Gonzaga coat of arms, for the case was for Cardinal Scipio Gonzaga (1547-1593), created Cardinal in 1587.

Twelve years later through purchase came the bishop's miter (Spanish sixteenth-century). You will find it in the case with the Barberini cope. It is from the Royal Convent of Toledo and was made for Cardinal Cisneros—an exquisite example of Spanish needlework influenced by the Italian Renaissance.

Only a magnifying glass reveals the hidden beauty of the eighteenth-century Spanish alb bought in Spain by the donor—Mrs. Ansley Wilcox, Buffalo, N. Y.—from the family of the archbishop for whom it was made. To the naked eye the vestment is fine old linen open work beautifully embroidered in pure gold thread. No hint that to reduce to open work of exquisite quality the eight yards of twenty-seven-inch material, required for the ground work of the garment, took forty-one million stitches! The upper part of the alb has a set floral pattern; the lower a series of biblical subjects, the whole in delicate gold chain stitch, "every stitch the stamp of a de-

votional art inspired by the religious fervor of a cloistered sisterhood."

Altar laces and linens—embarrassment of riches—are kept in drawers and shown on request.

Paradoxically, the bulk of this master handcraft of machineless centuries was figuratively if not literally "railroaded" into its New World home. For it was not until 1902, when the will of Jacob Rogers, inventor of the locomotive, established the Roger Fund interest of \$7,000,000 for "purchase of rare and desirable art objects" that the Metropolitan Museum had money to make the golden dream of its founders come true.

Remember, Man!

FRANCIS P. LeBUFFE, S.J.

TO walk into the death house of Sing Sing and to hear those huge doors clang to and to know that when they are opened again it will be but to let pass our lifeless form; to come into the death chamber and to sit in the gruesomely simple chair and to know that we shall never rise therefrom and that when the mask is settled over our heads and our hands and feet bound tightly—never again shall we rise to go our way upon this bright earth—these are the things that sap men's strength away and turn the braggart and the blusterer into whimpering fools.

We all loathe such thoughts and yet the turning of the year brings again the Lenten time when the Church, bluntly and almost rudely, like the Prophets of old, raises her voice: "Remember, man, that thou art dust and unto dust thou shalt return." With seeming lack of pity we are told frankly that we are condemned men and, worse than that, that the time of our going hence is the most hidden of secrets.

Just when the earth is about to spring into new life, just when our blood begins to throb again and to pulse urgently in our veins, the words of Job are sounded in our ears:

A tree hath hope;
If it be cut, it groweth green again,
And the boughs thereof sprout.
If its root be old in the earth,
And its stock be dead in the dust,
At the scent of water, it shall spring,
And bring forth leaves, as when it was first planted.
But man, when he shall be dead and stripped,
And consumed, I pray you, where is he?

Death is a hard, cold fact; yet it is hard for us to realize it for ourselves. An acquaintance succumbs to an illness, and we remark his passing; a friend dies, and we mourn at his grave; a dear one kisses us a last farewell, and we tenderly close the eyes that once looked love into our own. But for ourselves—we seem like the witless children of Benjamin ambushed in the place which was called Baalhamar: "And the battle grew hot against the children of Benjamin and they understood not that present death threatened them on every side." It is because of this wonted forgetfulness of ever-present death that Holy Mother Church must warn us year after year; "for

we are but of yesterday and are ignorant that our days upon earth are a shadow."

But not as the pagans realized it, would she have us fix our minds on the transitoriness of life. Cicero might write in his *De Senectute*: "And so I depart from life as from a guest-house, not as from home. For nature has given us a place not for home-making but for tarrying." She would have us realize that we have a home here, but not a lasting home: that we have a deal of real work to do in this life; that God has put us here for a very definite purpose and for a task that must be done now and done by ourselves. She would have us place the accent correctly. Most emphatically we do not live in order to die well. (Death is but the drawing down of the curtain on the stage of life and surely the stage is not set just to have the curtain rung down well!) But we are here that we may so live and so perform each action that when the last act of all—death—comes we shall perform that well too. The accent is vastly different—"to live *in order* to die well" and "so to live *that I do* die well." There has been too much of this "in-order-to" talk which may account for a wrong other-worldliness of some who misread Christian asceticism.

The Church is a dreadfully earnest mother. She would have us up and doing that when death does come we may cry with our Lord from the Cross: "It is consummated," which in the original reads *tetélestai*. Competent Greek scholars tell us that this implies "It [my life] is a perfectly rounded-out whole," since the verb is derived from *telos*. This word means the end of a thing that makes a complete whole, as contrasted with *peras* which is a broken-off end, such as the end of a broken shaft or column.

Again she is dreadfully in earnest in telling us that the only way this can ever be accomplished is by seeing to it that each and every action of the day is a perfected whole. The summons may come at any time, but if each action is a *telos*, death cannot make our life a broken-off thing, even though to the eyes of men we may have been snatched away in the midst of our labors. We shall have done the work well as far as God wanted us to do it.

So it will be that whether we be alone or with loved ones; on land or at sea; at prayer or in the shop; at school or at home; on the sea-shore, on the dance-hall floor or in the theater—if we are praying and working and taking our pleasures for God, death will find that prayer, that work, that dance the completion of our lives. And if in our heart of hearts we would not have death find us there, then away with the dance, away with the play, away with all that would make our life a broken-off, cut-short thing!

Nor would our Mother have us gloomy and long-faced in our journey towards God. There is much to annoy us here, much to pain us, but God is also here to help us. This is the keynote she struck in the Introit of Septuagesima's Mass:

The sorrows of death surrounded me,
And the torrents of iniquity troubled me.
The sorrows of hell encompassed me,
And the snares of death prevented me.

In my affliction I called upon the Lord,
And I cried to my God;
And He heard me from His holy temple;
And my cry before Him came into His ears.

Death is a "going home" and if we look on it as such the remembrance of it will cast no blighting shadow athwart our days. The poet-priest, Abram Ryan, sings in "Reverie":

And ah! tonight I seem
A very child in my old, old place,
Beneath my mother's blessed face,
And through each sweet remembered word,
This sweetest undertone is heard;
"My child! my child! our God is sweet,
In Life—in Death—kneel at His feet—
Sweet in gladness, sweet in gloom,
Sweeter still beside the tomb.

This the learned Suarez found and just before he obeyed God's summons to come home he cried: "I did not know it was so sweet to die."

Education

Literature in the Catholic College

WALTER V. GAVIGAN, M.A.

LITERATURE like science, must be taught, in some of its aspects objectively and dispassionately. Thus a survey course on literature in a Catholic school, if it is to be truly informative, must take cognizance even of writers who are avowedly anti-Catholic. The spirit of true scholarship necessarily makes the Catholic professor of English repeat with Cardinal Newman:

We may feel a great repugnance to Milton and Gibbon as men; we may most seriously protest against the spirit which ever lives, and the tendency which ever operates, in every page of their writings; but there they are, an integral portion of English literature; we cannot extinguish them; we cannot deny their power; we cannot write a new Milton or a new Gibbon; we cannot expurgate what needs to be exorcised. They are great English authors, each breathing hatred toward the Catholic Church in his own way, each a proud and rebellious creature of God, each gifted with incomparable gifts ("Idea of a University," page 322, Loyola edition).

And yet also with Newman, the Catholic college professor is obliged to see that he must point out everything that is essentially false in the philosophy of a writer, be that writer the most admirable of stylists, the most perfect of poets. Error must be exposed for what it is. Everything contrary to truth in philosophy and religion must be critically examined before it can be vanquished. Thus it is the duty of the teacher of English to furnish his students with critical principles to aid them in discovering the false theories that lurk in the charmingly written essays of Huxley and Spencer and help them to discern the biased perspective which helped to color such vivid historical narratives as Charles Reade's "The Cloister and the Hearth" and Dickens' "Child's History of England."

I do not think that anyone will contend that the Catholic teachers of the past have been at all inactive in rallying to this apologetic defense of the Church. As one clever

priest has said, "The truly Catholic nose can scent out heresy, as the Puritan nose can smell out rum." Our professors have been most vigilant and we have not lacked excellent textbooks on English literature by Catholic scholars. Indeed, the average teacher of literature in our Catholic schools has been more than faithful in playing his role of defender of the Faith. If he has erred at all, it has been rather in failing to stress sufficiently the sympathetically Catholic, rather than the militantly anti-Catholic, aspects of belles-lettres.

A definite attitude should dominate the teaching of literature in the Catholic college. Why should we who claim to have a definite philosophy of life and who are the self-appointed interpreters of literature to Catholic youth, persist in following the aimless footsteps of pedagogues whose primary purpose seems to be merely to point out the technical excellencies of craftsmanship or the surface tendencies which appear to characterize the literary output of certain given historical periods? As Catholic teachers, let us take a positive rather than a negative attitude toward the literature we teach and realize the important truth that literature cannot be treated wholly objectively, since it is essentially subjective and personal.

Inheriting a cultural tradition which advises us to seek out and appropriate as our own, everything that is good, we are most certainly shirking our responsibilities as Catholics if we rest content with a purely objective interest in literature—an interest that is too often prone to be characterized by a carping spirit of negative fault-finding rather than a developing spirit of positive appreciation.

Since it is evident to us all as Cardinal Newman pointed out that: "A religious opinion, though not formally recognized, cannot fail in influencing in fact, the school, the society, or polity in which it is found though in the abstract that opinion is one thing, and the school, society, or polity another," it is only natural that Catholics in studying literature should be interested in everything that expresses what we may term "the Catholic spirit."

That we have not been assiduous in seeking to fathom and appreciate the very definite Catholic strains in our literature, is, I believe, quite evident to anyone intimately acquainted with the curricula and textbooks dominantly in favor at the present time in more than one Catholic college. Too many of the courses in literature listed in the catalogues of our Catholic colleges certainly fail to stress sufficiently, the definitely Catholic element which is a part of our cultural heritage.

It would seem to the present writer, therefore, that a re-orientation of aims on the part of many a Catholic professor of English would not be at all out of order. Certainly such a re-orientation is demanded, if our Catholic students are to be given a coordinated philosophy of life that will aid them in evaluating both the literature of the past and the present.

A number of books are available, vibrant with suggestiveness.

For instance, taking a hint from the *Ratio Studiorum*, the Catholic professor of English might turn once again

to his Aristotle and digest (in English translation if need be) the philosophy of literature expounded so effectively in the "Poetics." Then for good measure, let him spend several evenings in re-reading those dialogues of Plato that have to do with poetic inspiration. A cursory reading of those selections of Lessing's "Laocoon" which treat of literature as an art, should be followed by a more detailed study of such excellent books as "Art Principles of Literature" (Francis P. Donnelly, S. J. Macmillan, 1924), and "Training in Literary Appreciation" (F. H. Pritchard. Thomas Y. Crowell, 1924).

After he has read these books, the English teacher should secure a copy of that excellent though well-nigh forgotten volume by Brother Azarias, "A Philosophy of Literature," giving special attention to the chapter devoted to "The Religious Basis of Literature." The ambitious student will also want to read the other writings by Brother Azarias which specifically treat of literature—namely "The Development of Old English Thought," "Phases of Thought and Criticism," "Essays Miscellaneous," and "Books and Reading."

A reading of the books of Brother Azarias will create in the mind of the teacher what is meant by the term "Catholic spirit" and hence he will be aware of many things that he has hitherto passed over blindly in reading the literature of the past. A new world will speedily be disclosed to him and he will soon learn to discern authentic Catholic notes even in the literature of the present.

Everything which Cardinal Newman has had to say on the subject of literature in the Catholic college will aid the teacher in forming his new philosophy of teaching. Above all things, Newman's "Idea of a University" (Edited by Daniel M. O'Connell, S. J. Loyola Press, 1927), should not be slighted, since it contains the great Cardinal's incomparable essay on "Literature."

If the teacher seeks more detailed information on the significance of "the Catholic spirit" as expressed in literature, he will find the bibliographies in Mr. Shuster's "The Catholic Spirit in Modern English Literature," unusually suggestive on the matter of original sources. If poetry is a special interest, he will find much that will delight him in such books as "Dreams and Images—An Anthology of Catholic Poets," (Edited by Joyce Kilmer. Boni and Liveright, 1917); "An Anthology of the Catholic Poets" (Edited by Shane Leslie. Macmillan, 1926); "The Book of Modern Catholic Verse" (Compiled by Theodore Maynard. Henry Holt and Co., 1926) and Mr. Thomas Walsh's recent "Catholic Anthology" (Macmillan, 1927).

The teacher who reads and digests such a selected list of books as we have mentioned, cannot fail to bring with him into the classroom of the Catholic college something that will help to enkindle in the eyes of his pupils a new light that will spring partly from a feeling of pride that they will come to have in sensing their cultural heritage as Catholics, and partly from the awareness that they will have of that "sweetness and light" which they share with all true students of "the best that has been thought and said in the world."

Sociology

Squelching a Yellow Dog

JOHN WILTBYE

THE stage is set. Mr. Justice Isidor Wasservogel, of the Supreme Court in the County of New York, is observed with his hands clasped behind his back, his head tilted in meditative pose. At his right, loom the learned legal counsel for the Interborough Rapid Transit Company. At his left, one's eyes fall on the representatives of the American Federation of Labor, and of the Amalgamated Association of Street and Electric Railway Employees of America. (These long titles play the very dickens with the lilt and balance of a sentence!)

The center is occupied by the Interborough's famous yellow dog, straining at his leash. His fangs are bared; he longs to sink them in the ankle of some son of toil.

Not all the tact and tried persuasiveness of Mr. James L. Quackenbush, who imported him to these parts, avail to suppress as much as one weak bay, one paroxysmic tug. The glowering looks of the A. F. L. and of the A. A. S. E. R. E. A. only bring flecks of foam to his jaws, and his bellowing resounds throughout Manhattan.

Then the majesty of the law arose. What the I. R. T. and the other initials failed to accomplish, he did with dispatch. A legal brick, aptly aimed and deftly flung, took the frantic animal in the midriff, just between the solar plexus and the financial nerve—the most vulnerable of all spots in yellow dogs. A great silence arose, broken only by the sobs of Mr. Frank Hedley who tenderly bore the stricken animal from the court, holding him in his arms close against his heart; while Mr. Quackenbush hovered solicitously near with a small bottle containing what is equivalent to the very best brand of canine smelling-salts.

Unfortunately, at a late hour, the yellow dog was resting easy, while his friends prepared an appeal to a higher court. It appears that Mr. Justice Wasservogel's aim while unpleasant was not fatal.

The question now arises "How can this yellow dog be permanently squelched?"

A brief history of the Interborough's yellow dog may help to a decision. The employees of the I. R. T. in the City of New York belong to a "company union" known to the public by the sweet name of "The Brotherhood," but to the employees themselves by a name which I am unable to quote in a family-and-fireside journal. As a condition of employment, they are forced to sign an alleged "contract," the "yellow dog contract," which, in one of its terms, forbids them to join a union, or any similar association not approved by the I. R. T. About two years ago, some of them struck, and formed the Consolidated Railway Workers. They were "fired" on various pretexts, and then the I. R. T. sought and obtained an injunction forbidding the Consolidated's leaders to induce its employees to break their non-union agreement. In view of a decision rendered by the State Court of Appeals

(AMERICA, October 8, 1927) the I. R. T. entered into a factitious agreement with its company union. The agreement purported to guarantee employment for two years, and included a list of causes which allowed discharge. With this "contract" signed, the I. R. T. began a new suit.

In the meantime, the hapless Consolidated, hounded from pillar to post and back again by the I. R. T. and the astute Mr. Quackenbush, had been taken up by the Amalgamated Association of Street and Electric Railway Employees of America, a group affiliated with the American Federation of Labor. Thereupon Mr. Quackenbush conceived the brilliant idea of naming the entire Federation throughout the United States, a defendant in the injunction sought.

On January 10, 1928, the Court of Appeals ruled in the I. R. T.'s first injunction case. Practically, it dissolved the injunction, but did not decide whether or not it would be wrong to induce workers who had signed the yellow dog contract to agree, secretly, to join the union when such should be formed. The hearing for the new case, involving this point, was set for January 23, at which time the I. R. T. stressed the guarantee of employment in its latest non-union agreement as satisfying all the requirements of a genuine contract, and made much of the secrecy with which the A. F. L. was said to be organizing.

Here it may be remarked in passing, that according to the common teaching of Catholic scholars, as set forth notably in the Leonine Encyclical on Labor, the right of workers to organize is among the natural rights of man. "The State is bound to protect natural rights," wrote the Pope, "not to destroy them." The contract which the I. R. T. exacted as a condition of employment, forced the worker to abrogate his natural right. It was, therefore, null and void from the beginning.

It remained to be seen, however, what view the courts would take. The Hitchman case so often quoted (245 United States 229) decided by the Supreme Court of the United States in 1917, gave no encouragement to the I. R. T. rebels, since, practically, it affirmed the right of the employer to require the worker to abjure the union in advance of the calling of a strike. It also held that a union organizer who induced any worker under a non-union contract to join a union, could be held for inciting a breach of contract.

With an injunction granted on the Hitchman lines, the yellow dog contract, and, indirectly, the company union, would be established as legitimate factors in American industrial life. It is no secret that similar injunctions would have been sought all over the United States by employers opposed to labor organizations.

That injunction, it is true, may yet be granted. The story of labor in the Federal courts is not a happy or a reassuring one. For a period, through fear of Socialism possibly, these courts seemed to hold that the chief and most sacred of all natural rights was the right to acquire and hold property.

On February 15, however, Justice Wasservogel refused to grant the petition of the I. R. T., presented on Janu-

ary 28, and denounced the "contract" which, in consideration of an apparent guarantee of employment for two years, forbade the workers to affiliate with a free union, as "inequitable."

The refusal of Justice Wasservogel now "demonstrates," as President Green, of the A. F. L., writes, "that the court recognizes modern conditions and is unwilling to strain legal authority to prevent human beings from exercising their rights."

The yellowest of the clauses in the I. R. T. contract is found in the reservation of the right to discharge any employe "for joining or being a member, or agreeing to join in the future, or becoming identified with in any manner, or agreeing to become identified in any manner in the future, with the Amalgamated Association of Street and Electric Railway Employees of America, or any other labor organization, other than the Brotherhood. . . ." the same being the sorry organization, controlled lock, stock and barrel by the I. R. T. and forced upon the employes as sole guardian and defender of their interests!

Considering this and other provisions elaborated by the I. R. T. and stupidly presented by that corporation as a model contract, Justice Wasservogel observed:

The provisions are inequitable. . . . Unlimited and practically unhampered power to discharge employes is given to the company. . . . The contract purports to bind the employes for two years, while the employer is not in substance subject to a reciprocal obligation. Where an employe abandons all right to leave the service of his employer, whereas the employer reserves practically entire freedom to discharge him, there is no compensating consideration. . . .

It is highly probable that this is the first movement in a long and bitterly contested war. The refusal of Justice Wasservogel to enjoin the A. F. L. and its 4,000,000 members from attempting to help the employes of the I. R. T. to exercise their right to form a union, may possibly reflect a willingness on the part of our courts to hold this right at least as sacred as the right to a proper return upon an investment in stocks and bonds. I hope that it does, and pray that my hope is not hollow optimism. On the other hand, the whole thing may end in a battle of the lawyers, and a decision to the best debaters, with no thought of the fundamental justice involved.

The yellow dog has been squelched for the time. But how shall we kill him?

TETRAGRAMMATON

A thousand suns were small to frame the story
Of One Whose words have winged to men in flame;
For spinning worlds but faintly breathe the glory
Of that vast, unimaginable Name.

The showers of storming seas through endless spaces,
Mountain on mountain crashing ages long,
Would be His flickering eyelids for our faces—
Whose Hand sifts sands of nations proud and strong.

By Him who made all life, all life is measured,
On Love and Order is based His infinite plan;
His is the Name by choirs of angels treasured,
By Lucifer, who remembers, and by Man.

J. CORSON MILLER.

With Scrip and Staff

ACCORDING to one of last Sunday's preachers (a Methodist District Superintendent), "the great end of the world is not more truth, but the enthusiasm of men to practise truths already known." Truths need to be practised, of course, but it is hard to see where the practice can begin when the very elements of truth itself are cast aside, and our young men overwhelmed with suggestions of crass error.

As to what these suggestions are, or to be more concrete, as to what is offered to any and every young man attending the University of Michigan, the list of "religious bogies" presented by President Clarence C. Little, of the same university, leave no illusion. His was the closing address of the three-day conference held at Princeton by 200 presidents and college officials gathered there to discuss religion and its relation to the undergraduate. By mentioning the questions placed by the average undergraduate President Little implied the doubts or denials that are current in his own institution.

Doubt of immortality was suggested by the crude question as to why Christians keep alive persons suffering from incurable diseases when they shoot suffering dogs. Birth control was suggested by asking why "thousands and thousands of unwanted children" should be "spawned in downtown New York and other places." (One wonders why it be such a dreadful fate to be born into "downtown New York," with its schools, churches, playgrounds, clear, fresh water, Scout Clubs, libraries, art museums, abundant opportunities for employment, and numerous other advantages for the growing boy.) Our country was judged to follow a policy of "me first" with other nations. Law, the young people think, is "all wrapped up in hypocrisy and cant." "Professed Christians" are thought to "worship wealth."

"Why vote?" was asked at the University of Michigan, since there is no one worth voting for. Ministers were advised to "cease howling" about the sanctity of marriage. Why should social pressure and economic interests hold a marriage intact until physical death dissolved a partnership "where mental and spiritual death had already occurred?" And, of course, the inevitable fling was taken against "medievalism in religion." Youth could not be expected to listen to a Church that tolerated medieval concepts of intolerance, such as the doctrine, "you must think as I think."

Yet who, let us say again in parenthesis, could be more intolerant of revealed religion, than the same prophet of private judgment, who brands as mere "dry bones" the doctrines of the "infallibility of the Bible" and the virgin birth of Christ?

ACCORDING to Dean Hawkes of Columbia, who presided at this Conference, "the most significant thing about it was that it was held." As far as reaching any plan for ameliorating conditions was concerned, Dean Hawkes was right. However, its significance in

another direction is all too plain for Catholics. It signifies, as did, too, the pronouncements of many of the other speakers, the mental atmosphere to which the Catholic boy attending an institution of that type is exposed, for suggestions can act as powerfully as pronouncements.

MOREOVER, it also signified the extreme helplessness of modern well-meaning Protestants in coping with the situation which their own religious policy has created. The group conferences reported that they favored a service like that of Prof. William Lyon Phelps at Yale, "who manages to make a chapel service beautiful." Prof. H. H. Tweedy of Yale said that the hardest thing that college worship had to contend with was the "sheer inertia and laziness" of students and Faculty alike, and urged instruction in the "art of worship." On the other hand, "rigid Bible study" was recommended by a high-school principal to save the situation. Yet, at the Association of American Colleges meeting in Atlantic City in January of this year, Trevor Arnett, Chairman of the Commission on Permanent and Trust Funds, stated that the annual cost of higher education in the United States is \$300,000,000, "and to maintain the present system, more generous private and State support are required." Dr. Floyd W. Reeves, of the University of Kentucky, added that the present financial resources of colleges generally "do not guarantee an expenditure per student adequate for an effective educational program."

Perhaps not: but one wonders where all that \$300,000,000 is going to if it can suggest to its beneficiaries no saner subject of speculation than to ask why so many children are born on Houston Street, or why Christians should be considered as different from dogs?

IN the meanwhile the American Association for the Advancement of Atheism goes quietly on extending its propaganda among college and high-school students. Six hundred thousand pieces of literature, says its latest report, were distributed in this country during the past year. Against such belligerent organizations Catholics are warned that it is not fitting for us to be belligerent. To be bitter, imprudent, unduly pessimistic, or lose our sense of proportion is wrong. But some activity more than we now have seems to be needed. Up in Sydney, Nova Scotia, the Catholics managed to come to some sort of agreement recently with the Protestant plans for religious exercises in school hours. But the Jews, vastly in the minority, flatly refused. The 260 Jewish children stood out against the 4,500 Christian children in the Sydney public schools. Result, exemption of the Jewish children not only from Bible reading and the Lord's Prayer, but from school itself during the period of 9 to 9:30, when these exercises took place. All of which shows a creditable sense of principle on the part of the Jews.

In this time for asking questions, there may be some few questions that we can ask ourselves.

THE PILGRIM.

Literature

A Master Psychologist

JAMES F. KEARNEY, S.J.

FOR the past forty years, whenever M. Paul Bourget has spoken even the French atheists have paused to listen respectfully.

The statement is often made that he always sets out to prove a Catholic thesis. He himself rejects the idea rather indignantly in the preface to his play, "La Barriade." Such a method, he says, "supposes always a prejudice with the author. He will lend the best role to the character who represents his theory; he will darken the one that represents the contrary opinion. And the events will be combined to render plausible the conclusion which he has foreseen."

Bourget's idea is to begin, not with a thesis, but with a problem. His men and women are scientifically chosen, frequently from life. He describes minutely their heredity, their character, their environment, and then places them before the problem. The rest is a matter of psychological observation. He sums up the results at the end like any careful scientist, and has learned by years of such laboratory work that the conclusions are invariably those of the Catholic Church.

"Why," he pleads, "should this method be admired by all when there is question of physical observation, and so easily neglected for moral or social phenomena?" Let us see how he applies it.

While the World War was raging, Paul Bourget proposed in a striking manner this question, "What is the meaning of suffering, of death?" He attacked the problem from two angles dramatized in two quite opposite characters. One is Dr. Ortègue, a famous Parisian surgeon. "To determine a vegetable species, or like Bright to have the name of a disease," affirms the doctor, "is to last as long as science. That is the only immortality!" The other character is young Lieutenant le Gallic, a simple Breton, upright, moral, patriotic. Unlike Ortègue, he did not form his doctrine, he received it; he believes in the supernatural. At almost the same time both men are confronted by a lingering, certain death. Ortègue discovers that he has developed a cancer which will destroy him within two months; Le Gallic is brought in from the front, his young life blasted, death a matter of weeks.

Each then faces the same problem with a definite doctrine. Ortègue is terrified at first, for death to him means annihilation; but he finally accepts the inevitable with a stoic grandeur, recognizing in it the blind power of sovereign forces that are as meaningless as they are monstrous. Le Gallic's conduct is quite the contrary. According to his doctrine, he can offer his agonies with the conviction that the holocaust will aid those whom he loves. His resignation is therefore easy, joyful, enthusiastic.

While Ortègue curses the goodness of any God who would take him out of the world at a time when he could do so much for the wounded, Le Gallic rejoices

under his cross and devotes every pang of his suffering to win back Ortègue's wife from her intended suicide. Both men die, but the wife lives on, having learned from Le Gallic that the most incomprehensible suffering has a meaning after all: expiation, if not for our own sins, then for the sins of others. It is the lesson of the crucifix. Dr. Marcel, Ortègue's assistant, sums up the two cases he has observed: "For the one, death is a catastrophe; for the other, a consummation. To conclude scientifically, the one hypothesis of death is useful, the other not. . . . From this point of view Le Gallic would seem to me more scientific than Ortègue!"

This same experimental method, quite foreign to English literature, is applied fascinatingly in "Le Démon de Midi." "What will happen," asks the author, "if a Catholic suddenly abandons either the theory or the practice of the Church?" The answer is vivid. For the old Religious Orders "the Noonday Devil was a true devil, a temptation in the middle of the day. . . . Sadness, disgust for the things of God which causes in the monk a nostalgia for the world he has quitted, the desire for another existence, an intimate and deep-seated revolt, that is the Noonday Devil." Bourget's evil one does not operate at noon, but in the middle age of two highly intelligent Catholics. Professor Jacques Savignan, historical apologist for the Church in France, is chosen as a political candidate who will be able to champion the desperate cause of the Catholics before Parliament.

Then suddenly "the noonday devil" attacks him; and though his intellectual position remains unchanged, he has lost the government of his morals and is leading a disgusting double life. The Abbé Fauchon almost simultaneously falls prey to the same evil spirit under another form. In his blind devotion to primitive documents he has slipped seriously into Modernism and pens a bitter attack against Rome. His moral conduct has been irreproachable up to the moment he cuts himself adrift, when he suddenly finds he has nothing left to furnish him a rule of life. While he is on the verge of the abyss there comes the tragic death of his pupil, son of M. Savignan. This catastrophe, the direct result of the moral errors of the professor and the dogmatic errors of the priest, brings both men to their senses in an ending that is unusually happy for Bourget.

But Paul Bourget's unforgettable work is "Le Disciple." It places in a striking fashion the problem: "Precisely what is the moral responsibility of the writer towards his readers, of the master who proposes perilous doctrines to his pupil?"

Young Robert Greslou, the disciple of M. Sixte, author of the dangerous "Psychology of God," has been accused of murder. In prison he refuses to defend himself, and his poor mother, confident of his innocence, comes to the professor.

"It is you who have made me suffer so much," she cried.

"I?" queried M. Sixte.

"Yes, you," she answered. "If he has lost the Faith, who was to blame? You, Monsieur, you and your books.

My God, how I hated you at that time. I see him still, when he told me he would not communicate on All Souls' Day. 'And your poor father?' I asked. 'Leave me alone, mother,' he replied. 'I don't believe any more. It's finished.' . . . He had a volume before him which he closed when speaking to me. I remember. I read the name of the author. It was yours, Monsieur. I did not argue with him then. . . . But the next day while he was at school, I brought in M. Abbé Martel. . . . I was afraid that it was these books which had ruined my boy. Your book, Monsieur, was still on the table. M. Abbé Martel took it up and said, 'That one is the worst of all' . . . You have stolen his faith, Monsieur. I won't blame you any more for it. . . . But promise to make him speak. Make him speak for my sake . . . for your own sake, Monsieur."

There follows a minute psychological autobiography sent from prison by young Robert Greslou to his master. It is a confession of St. Augustine reversed, telling of the progressive ruin of a talented youth brought about by his passion for Sixte's godless psychology. It is a diabolical confession relating in detail the systematic attempt, solely for psychological experiment, to effect the downfall of an innocent young soul scientifically. The plan succeeds perfectly, and the pitiful victim commits suicide in such circumstances that the youth is charged with wilful murder.

M. Sixte is thunderstruck at his pupil's confession, at the sight of the desolation his own cherished theories have produced in practice. Through his influence Greslou is acquitted of murder at the climax of a dramatic trial, but the brother of the victim takes private vengeance. We leave the desolate Adrien Sixte kneeling with Greslou's mother before the corpse of his disciple. The professor has long since forgotten how to pray, but he feels responsible, and grace is at work in his heart.

It is an astounding fact that the ideas followed by young Greslou are those of Paul Bourget himself in a previous work on psychology. It is not beyond conjecture that in writing "Le Disciple" he converted himself. Though meant for the youth of another generation than ours, the book is in reality timeless. The solution, however, roused a storm of controversy. Anatole France was for complete freedom of doctrine; Brunetière would prohibit all anti-social theories. Others claimed that if man is held to be a mere machine or a brute, he has no rights and scientists may experiment on young and old alike; but if he is something more than a machine or a brute . . .

Bourget's character treatment might be summed up in the title of his latest novel, "Our Acts Pursue Us." His tragedies like those of the Greeks are tales of men who defy heaven's will and who are visited with terrible chastisement for doing so. The exterior world is of little interest to him, and hence his action borders on the melodramatic. His domain is within. He leaps from soul to soul with the sureness of a master, sounding the depths of human thought, succumbing to passion with the passionate, agonizing with those in agony. Hamlet is an ideal Bourget character, and many a Melancholy French-

man wanders through his pages tortured by the relative merits of being and non-being, of action and delay. He is an open admirer of William James; but James held that what is useful should be considered as true, whereas Bourget rather concludes from the harmfulness of ideas to their falsity. Despite the fact that he is not a theologian and hence wanders slightly at times, a powerful and scientific Catholic apologetic may be developed from his many volumes.

We have but one regret: The Faith rescued him from pessimism; it has not yet taught him to laugh.

REVIEWS

Holy Matrimony. By P. J. GANNON, S. J. New York: Longmans, Green and Company. \$1.50.

Obviously there is much loose thinking today about marriage and the home. It is refreshing, therefore, to read a volume where principles are clearly and directly stated, and logically and convincingly established, and where practices are inculcated that are wholesome alike for the individual and for society. Taking his lead from the bedrock conclusions of scholastic philosophy which enlighten the honest inquirer regarding the nature, purposes and essential attributes of the marriage contract, and supplementing those truths with what Scripture, Tradition and the positive legislation of Christ's Church tell us about the sacrament of matrimony, the distinguished Milltown Park theologian offers in a half-dozen chapters substantially the entire Catholic teaching on the much-discussed but little-understood topic of matrimony. He draws from the several fields of dogmatic and moral theology and canon law. While the discussion is solidly thoughtful, at times even very erudite and technical, its presentation is always popular and as entertaining as it is instructive and informative. Vivid imagery, deep emotion, a quiet humor add charm and coloring to the pages, many of them set off by passages of rare literary eloquence. Were we to signal out specific chapters for special commendation, the last two would probably be awarded the palm. In "For Better, For Worse," Father Gannon inquires into the troubles that mar domestic happiness and their remedy; in "The Unconscious King," he studies the child and its rights. The book fairly scintillates with statements like the following: "The many grave moral problems to which marriage gives rise all depend for their solution on the primary question whether you regard the man and wife as children of God or cousins to the monkey. . . . She [the Church] has traced out the channel along which sexual instinct should run; she has dredged it, banked it, and charted it as clearly as may be. He who will be piloted by her need fear no moral shipwreck or disaster; and he has more hopes of temporal happiness than any other. He who will not, may go his way calling it liberty, but he will find himself sooner or later sucked under by the turbid waters or stranded on the mud flats by the way." Married or marriageable, by all means read this little volume!

W. I. L.

Documents of Russian History: 1914-1917. By FRANK ALFRED GOLDER. Translated by Emanuel Aronsberg. New York: The Century Company. \$4.00.

What happened in Russia between the outbreak of the World War and the Bolshevik Revolution has been for some time the subject of surmise, discussion and investigation. This volume, which has just been added to the "Century Historical Series," represents an effort to get at the facts. It is the partial result of a project which is being carried on under the auspices of Stanford University, with the cooperation of the Soviet Government, to discover what, if any, contribution Bolshevism has made to civilization. Into the volume have been brought English translations, the work mainly of Emanuel Aronsberg, of documents bearing on the conditions which brought about the overthrow of Czarism and

the "rule of the proletariat." There is a chronological array of speeches, memoirs, reports, diaries, letters, including the correspondence of the Emperor and the Empress, and even conversations and interviews. But the major portion of the testimony is gathered from two Russian newspapers representing opposite points of view; the *Riech*, an organ of the constitutional democrats or Cadets, at first regarded as a radical sheet, but in revolutionary days treated as a tool of the reactionaries, and the *Izvestiya* which began publication with the formation of the Petrograd Soviet and championed advanced socialistic thought until the Bolsheviks came upon the scene. It is rather unfortunate that such generally unreliable sources of information should have been made the basis of an investigation where unbiased judgments and authentic statements are necessary for valid conclusions. However, Professor Golder does not attempt to take sides or force issues. With the protective statement that Bolsheviks failed along certain lines and succeeded along others, the author maintains a safe position by confining himself to the exposition of the material at hand. In the appendices will be found important manifestos, excerpts from the diary of Nicholas II, a statement of the peace terms drawn up for presentation at the interallied conference in Paris and a list of the newspapers, periodicals and books consulted in the preparation of this volume. As a contribution to the literature of the Russian experiment the present study is not without value; as an inquiry of Bolshevism's contribution to civilization it presents much justification for a negative reply.

F. S. P.

Beethoven: His Spiritual Development. By J. W. N. SULLIVAN. New York: Alfred A. Knopf. \$3.50.

This study of a new facet of the genius of Beethoven comes as an aftermath of the observance of the hundredth anniversary of the great composer's death. Mr. Sullivan has published several books on science and as a journalist has been manifesting a deep interest in music. It is not strange, therefore, that the London critic gives a somewhat scientific turn to the study of his subject and discovers, in the course of his work, many mysteries which science has not as yet explained. Starting with a theory of art and in particular of music, the author illustrates that theory with what he calls Beethoven's spiritual development and the expression of that development in the music. Here we learn that "the perfect work of art excites the esthetic emotion to its maximum"; that "the richness of the artist's material and the extent and depth of his organization of it, are admitted to be the factors that give his work its value." The art of Beethoven achieved its function and vindicated its claims to greatness by presenting us with a higher organization of experience. The more clearly to illustrate his theory, Mr. Sullivan divides Beethoven's compositions into three periods. In the first, one finds experiences which are "not only fundamental but universal"; in the second period one learns that the spiritual content of the music may be summed up "as achievement through heroism in spite of suffering;" and the third period is characterized by a "submission" which marks the culmination of his spiritual development. Thus tracing Beethoven's career, the author brings him through suffering and disillusionment to final heroic conquest of self and circumstance. As a consequence of his theory, Mr. Sullivan finds the Nirvana of melody in the string quartet in C-sharp minor. Few perhaps would quarrel with this choice, but for the general theory, Bach and Wagner might prove serious stumbling blocks; as would Beethoven himself if one insisted too critically and analytically on the author's declaration that "Beethoven was primarily concerned to express his personal vision of life," a vision, we are told, which was "the product of his character and his experience." One cannot grant so readily, that the character of Beethoven was as unapproachable as the artistic expression of his genius.

J. G.

Emily Hickey. A Memoir. By ENID DINNIS. London: Harding and More. \$2.00.

In a neat little edition limited to 500 copies, Enid Dennis has issued an appreciation of the gracious lady to whom she was a

friend and of whose work she was the literary executrix. The memoir is written in a happy strain and not dolefully as for one who has died. That is as it should be for Emily Hickey. Born in 1845, the daughter and the granddaughter of Church of Ireland parsons, Emily Hickey's childhood was passed in the strictest kind of Protestant severity. She was forbidden, for example, to read Shakespeare because his coarseness might sully her delicate sensibilities. Though born in Ireland and of a mixed Irish family, her training made her look to England as her real country. As soon as she reached her full growth, she went to London and was received into the best literary circles. Her first volume of poems was published in 1881. Four or five succeeding volumes received high praise from the critics. But then she committed "literary suicide." She became a Catholic, a "Romanist," in 1901, and though her poetry thereby acquired a nobler and a more convincing quality, it ceased to appeal to the secular world of letters and was no longer mentioned in the literary journals. Strangely, likewise, little appreciation of her poetry was shown in Catholic publications. After her conversion, she devoted her energies to the work of the Catholic Truth Society and deserved much of the praise that must be given to that organization. A selected group of poems has been added to the memoir. "Pilgrim Songs" are indicative of her style in her early years. They are delicate and musical, but with no great inspiration. "Sabbath Songs" mostly of her Catholic period, show clearly how Faith has perfected an artist.

F. X. T.

BOOKS AND AUTHORS

The New India.—The little volume of essays by Khub Dekhta Age entitled "India To-morrow" (Oxford Press: American Branch. \$1.50) is a timely publication. It presents clearly and succinctly the problems which confront the Imperial Commission in the revision of the constitution given India in 1919. The book was written before the unexpectedly early appointment of the all-British commission under Sir John Simon, and consequently has no reference to the opposition of the Indian nationalists to its make-up. The author's aim is not to suggest a solution of the problems facing the commission, but to remove prejudices which would militate against its success. In minds open to conviction his analysis should help much to accomplish this purpose.

The story of some twenty years of a missionary lady's life in Southern India is told by M. L. Christlieb in "An Uphill Road in India" (Houghton Mifflin. \$2.00). It is edited from letters preserved by a faithful friend who shared her first period of service in the Deccan district. The recountal of trivial details tends eventually to lessen the reader's interest, but it is of such details, as a general rule, that the missionary's life is made up, and these are what give the truest picture of the lives and customs of the people among whom he labors. As Miss Christlieb writes on the eve of her departure for her home-land, "Of little things and duties there seem to be very many, of the great things one hoped to do, none at all." The book contains many striking pen-pictures of India's scenic beauties, and is inspiring in its unfolding of the cheerful, zealous and unconquerable spirit of the writer.

Spiritual Briefs.—The supernatural union which is effected in Baptism is strengthened and developed by Confirmation. To give a better understanding of this sacrament Rev. Richard E. Power has made an excellent translation of its ritual which he calls "The Seal of the Spirit" (The Liturgical Press, Collegeville, Minn. 5c.). This little booklet should facilitate the observance of the Church's direction that those who are to receive the sacrament should be fully instructed in all that pertains to it. From the same press the sixth edition of the Mass manual "Offeramus," by Dom Cuthbert Goeb, O.S.B., makes its appearance. This handy little volume has enjoyed the popularity it so well deserves as a manual for the laity and a book of instruction on the great mystery of the altar. "The Story of St. Columba" (Gill & Son: Dublin) is told by "Iona" in the form of a dialogue between a saintly abbot and one of his novices. It is a simple

story of the courageous spirit that looked for the "red martyrdom" and yet remained heroic under the tragic events which led to his "white martyrdom." The dialogue enables one to enter into the atmosphere of the time and the spirit of these early Religious. Devotion to the Little Flower has brought with it a manifest revival of faith. For the purpose of furthering the devotion Rev. Daniel A. Lord, S.J., the editor of the *Queen's Work*, has published a valuable treasury of prayers and reflections for each day in "A Novena in Honor of the Little Flower." The brief chapters on the virtues of this popular saint will be welcomed by priests for the splendid help they offer in preparing novena sermons. Father Lord has also issued the following pamphlets in his engaging style and with his usual power of clear exposition: "My Friend the Pastor," which many priests find helpful for free distribution to their parishioners; "Shall My Daughter Be a Nun?" a splendid lesson to parents who have lost the Catholic spirit of gratitude to God for calling their children to the Religious life; "Christian Marriage," a clear modern interpretation of the Sacrament of Matrimony, its purpose, its sacredness, and its duties, together with a survey of the principles that must guide the lives of Christian parents and those contemplating matrimony. In view of the discussions which our Catholic people are hearing on this subject from dangerous sources, those who have the care of souls should strive to place this clear statement of the Church's position in the hands of their subjects. For the holy season of Lent there is a special interest attached to the publication of Cardinal Newman's devotional pamphlet "The Stations of the Cross" (The Paulist Press). Rev. John J. Burke, C.S.P., has translated from the French the short poems which Paul Claudel has written for each of "The Stations of the Cross." The "Paulist Pamphlet Series" has also been enriched by the reprint from "The Homiletic and Pastoral Review" of the excellent paper of Rev. Joseph McSorley, C.S.P., on "The Communion of Saints." Rev. John A. O'Brien makes a study in the psychology of religion in "Modern Psychology and the Mass." The article of Rev. J. Elliot Ross, C.S.P., which appeared in *Columbia* under the title "Lemons in the Garden of Love" has lost none of its popular appeal under its new title "What is Love?" Rev. John Handly, C.S.P., is also meeting present-day inquirers in his engaging story of "Dorothy's Divorce."

Social Doctrines and Problems.—In an effort to show what the churches can do to solve the social problems of our time, Jerome Davis has gathered into one volume the practical advice and specific direction offered by representatives from various fields. "Christianity and Social Adventuring" (Century. \$2.50) touches such live questions as pacifism, immigration, prohibition, corporal punishment and other topics of equal importance and interest. The students of Yale Divinity School really called this volume into being. The synopsis is intended to show the relationship of the church to social work. Senator Borah leads off with a paper on "Civic Righteousness." This is followed by contributions from churchmen, social leaders, health experts and a characteristic Anti-Saloon League document. While it is desirable that every Christian should "make his life pattern square with his faith pattern," yet social adventuring for its own sake may easily lose its relationship with Christianity.

Mr. Hornell Hart, who is a professor at Bryn Mawr College, tries to clear the air for students enduring social science courses in our American colleges. His chief attention has been given to the direction of the social relations and experiences of the undergraduate. Refraining from abstract theories and generalizations, Mr. Hart gives emphasis to the students' relations with parents, friends, merchants and employers. There is no space given to what the author calls "the grand strategy of social progress." The case studies which follow each chapter relieve the author's tone of paternalistic sermonizing and do much to free his text from the charge of being advice to those who contemplate the study of social sciences, rather than a real introduction to sociology itself. However, if this charge were true, the many wise counsels of Professor Hart would lose none of their value.

The Squealer. The Curse of the Tarniffs. Half Price. Sons of Israel. Hearthstones.

In his latest book, "The Squealer" (Doubleday, Doran. \$2.00), Edgar Wallace has written one of his most interesting "thrillers." The unusual and bizarre are more subdued than usual in his work, but the interest of the plot does not suffer for the lack of these. On the contrary, one follows the story with unabated suspense to the very last chapter. Contrary to his usual custom, Mr. Wallace gives a few touches of humor to the plot. Mr. Joshua Collie has some bits of wit that lighten the gloom and manifest a shrewd observation. The plot is concerned with a "squealer" in the underworld. Mr. Barrabal has sworn to find him out. But that is only the first chapter.

While Count Hermann von Keyserling is telling Americans that he likes "now and then, to hurl intellectual bombs" and is being paid for indulging in this sport, his brother Count Edouard von Keyserling is looking forward to rich profits from "The Curse of the Tarniffs" (Macaulay. \$2.50). The three stories which have been pressed into a volume of some three hundred pages, are all cut from the same pattern. There are neither heroes nor heroines in any of the stories. The men are like ranchers and the women like dumb driven cattle. No wonder the world has been in revolt against such an aristocracy. Yet the status of women which Keyserling depicts is being advocated in some quarters under the bright mask of freedom and equality for the sexes.

The announcement of a bargain sale is always sure to arouse interest and win a response from curious seekers. That is if one deals in commodities which are exchangeable. But when the material offered for barter and trade is virtue or the sacred conventions of life, then only morbid curiosity is awakened. However, Constance Travers Sweatman is merely producing evidence and seeking information when she asks implicitly if feminine virtue has been reduced to "Half Price" (Morrow. \$2.00). The story, at best, is only another brooding discussion of one aspect of the modern youth problem. There is no attempt at a solution, but there is a candid presentation of some facts which are by no means characteristic of the present day. Formerly these topics were not presented for open discussion. It may be that the plethora of such stories has contributed in great measure to what is called the modern youth problem.

With a full understanding of the traditions, feelings and lives of the people he portrays, Joseph Mendel Kessler pictures the gradual dissolution of Jewish Orthodoxy among the "Sons of Israel" (Dorrance. \$2.50). Of course, one can prove almost any theory by a story; but Mr. Kessler has based his narrative on circumstances which, unfortunately, have become all too common among the younger generation of Jews in America. The first part of the story is concerned with the orthodox Stearn family in Europe; the second, shows the changed viewpoint of the Stearn heirs in America. In his late teens, Simeon Stearn follows his father to America in order to avenge the wrongs which the unworthy parent has perpetrated. Simeon, in turn, sacrifices his traditional beliefs and places individual happiness before the good of his race. Though the author favors intermarriage, his story may sound a note of warning to the "sons of Israel" in America.

There is a sense of relief from the sophistication and raw morbidity of modern fiction in the plea of Elizabeth Stancy Payne for "Hearthstones" (Penn. \$2.00). The story is a clever exposition of the menace to American ideals and traditions which comes from life in modern apartment houses. The Hawthorns found that it greatly helped the popular cult of "self" and sought out a new shrine whenever the necessity for spring cleaning seemed imminent. Grandma, who had memories of a home in Vermont, could not understand why the family and the rents should be jumping around each year. The home of the Frieths marks a sharp contrast with its dignity of permanence and adherence to fine old standards. Theirs was not merely a place to sleep on sofa-beds or to dine on gate-legs, but a real home where traditions and enduring memories were preserved for the growing children. However, one must not think of "Hearthstones" as a tract, but rather as a story with a wholesome love element and a splendid idealism.

Communications

Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"How DeValera 'Took the Oath.'"

To the Editor of AMERICA:

I was extremely interested in the article written by Father Francis Talbot, S.J., entitled "How DeValera 'Took the Oath.'" I am unable, however, to see that the details he publishes are "sufficient to clarify the many issues which arose from the 'taking' of the oath." I hasten to assure you that my only concern is with the moral aspect of the question. The mere writing of a signature in a book is clearly not intrinsically evil, nor is it of itself significant of an oath. I venture to suggest that the mere lighting of an incense boat before a pagan statue is not in itself intrinsically evil, nor does it intrinsically denote adoration. Yet few, if any, of the early Christians felt themselves morally free to perform this latter action. However it be robbed of religious significance by the declaration that it is an empty formality, conscience would seem to forbid the concession. It appears to me (and I have had serious difficulty in trying to defend Father Talbot's position to non-Catholic friends), that DeValera's declaration and his omission of accidentals do not alter the substance of the fact that in signing, he performed the action which still for extrinsic reasons remains significant of the "abhorred" oath. Thus the old issues are still without clarification.

New York.

J. A. McERLEAN.

To the Editor of AMERICA:

In spite of the fact that thirty years' practice in the courts has rendered me rather case-hardened to perjury, I was startled by Father Talbot's article, "How DeValera 'Took the Oath.'" I have no special training in casuistry, but with all due respect to the writer I protest against such hair-splitting in matters of such great moment.

As I read the article, because Mr. DeValera issued a statement that the oath was "merely an empty formality" with "no binding significance in conscience or in law," which statement he read in English and in Gaelic to the clerk administering the oath, emphasizing it further by telling the clerk he did not know what was in the book he was signing, and carefully placing the Bible in a remote part of the room, he was absolved completely from all charge of perjury or of any irreverence or impiety.

I assert flatly that an oath taken under such circumstances, solemnly attested by the signature of the affiant, is binding in conscience in any court in the world and, unless my good teachers were suffering from delusions, is equally binding in Heaven. To hold otherwise is to do away with all reliance upon the sanctity of an oath. According to our writer, the other subscribers to the oath are fully bound, and the record as written means just what it says, but because one signer told the subordinate who has charge of the book that he will not be bound, and removed himself from the close proximity of the Bible, the record does not mean what it says, but the opposite. As well might one recite the arithmetical formula that two and two make four, but simultaneously assert that, because of mental reservation, in his case it totals five.

It seems to me too clear for argument that he who is offered a benefit which is not already his, but is within the gift of the donor, provided a condition be first complied with, cannot be heard, while accepting, enjoying, and refusing to relinquish that benefit, to say that his compliance with the condition was a nullity. Nor can the childish by-play of removing the Bible to a distance, and reciting a formula to the clerk, change the fact that he solemnly subscribed to a written form calling upon his Maker to witness the truth of what he did. It would seem to a fair-minded person not practised in "ways that are dark and tricks that are vain," that all Mr. DeValera did was to add a species of sacrilege or blasphemy to his act.

Having paid my respects to the theory of the writer of the article, may I be permitted to say that I am really more charitable towards DeValera than his apologist. He had followed a course of action mapped out under different circumstances, the successful effect of which is an historical triumph, but not reaching the full measure of his expectation and determination. Yet no matter how high-minded or visionary he may be, his intellect could not but tell him that the principle had triumphed, even though some of the outward signs were lacking. Can one blame him if he recognized that fact, grasped the material fruits of victory and at the same time sought to save his face, by a harmless formula intended to record his dissatisfaction? I am morally certain that in his heart Mr. DeValera intends to comply with the terms of his oath, that he will never do anything to violate it, and that therefore from a practical standpoint there can be no question of perjury. I believe with Father Talbot that something was that day uttered in a Pickwickian sense, but it was not the oath, it was the protest.

Philadelphia.

J. M. S.

Anent the Term "Anglo-Catholics"

To the Editor of AMERICA:

In the issue of AMERICA for February 4, was an article dealing with the Malines Conversations, in which the Anglican participants are referred to as "Anglo-Catholic," but without the quotation marks or other qualification. The word *Anglo-Catholic* does not appear in the report of the Malines Conversations recently published. It is not used, either with or without quotations, in the N. C. W. C. review of that report. It does not appear in any reviews of the report in English papers which have come to the writer's attention. In general, the Catholic papers of England always qualify the use of the word *Anglo-Catholic*, usually by use of the inverted commas. I was surprised to see the word used without qualification in AMERICA. It seems to me that such use of the word is a subtle teaching of the "branch" theory of the Church held by many Anglicans and Episcopalians.

Incidentally, one learns from the *Universe* that the French text and the English version of the report of the Malines Conversations differ in respect to the use of the word Catholic. Where the French text gives *Catholique* or its equivalent, the English version consistently reads "Roman Catholic" or its equivalent. "It is well enough known," says the *Universe*, "that Anglicans call us 'Roman Catholics' on principle, and with a political and propagandist purpose. . . ." The word *Anglo-Catholic* is used by Anglicans with the same definite political and propagandist purpose. It seems to the writer that Catholics should avoid the term or at least qualify its use.

Louisville, Ky.

BENEDICT ELDER.

[Catholic publicists in England seem to be agreed in using the term *Anglo-Catholic* without quotes, in Anglican controversy to denote that party in the Anglican Church which holds many Catholic doctrines and calls itself simply *Catholic*. Therefore its subtle implication is quite the reverse of what Mr. Elder claims. If a better condensed epithet can be found to characterize that party, it should doubtless be used.—Ed. AMERICA.]

Defends Scripps-Howard Papers

To the Editor of AMERICA:

A communication, published in the issue of AMERICA for February 11, denounced the anti-Catholic headlines appearing in the New York *Evening Telegram* and accused the entire Scripps-Howard chain of newspapers, for that reason, of an anti-Catholic bias. Now I hold no brief whatsoever for that syndicate, but in the interests of justice and truth, I wish to correct what I believe to be a misapprehension on the part of the writer, George E. Mulry.

While I agree with him that the headline mentioned is so worded as to offend Catholic sensibilities, I cannot accept his conclusion that the entire Scripps-Howard chain of publications can be implicated in the charge. To understand why, one must know something of the structure of this syndicate. My knowledge of it is not wide, but several facts in my possession may prove interesting. Unlike the Hearst chain, Scripps-Howard strives for individuality

as much as possible. . . . From a careful observation of the *Baltimore Daily Post*, I am convinced that this is their aim. The *Post* has several feature writers and they are all Baltimoreans—Robert Garland (formerly with the *Baltimore News*), Lester Scott (graduate of Baltimore Poly.), Wm. Mackin, M. E. Tracy, and others. So in condemning the New York *Evening Telegram*, one cannot condemn the entire chain. . . . If any editor individually would attack us, it is our duty to withdraw our patronage from his paper. But the chain cannot be held as rigidly responsible here as in the Hearst instance, because the editor is accorded much greater freedom and therefore must share the responsibility.

Baltimore.

VALENTINE MATELIS.

[Mr. Mulry did not, of course, imply that the insulting headline was syndicated, but stated that it appeared in a paper which does in fact feature its chain connections. A chain of papers which would tolerate such insults in any one of its papers, would deserve the censure, even if the toleration were a result of a policy to cater to local interest, or to promote individuality, or what not. However, the Editor of the *Telegram* offered an apology for the headline in question, which Mr. Mulry promptly forwarded to AMERICA. It was published in these columns two weeks ago.—Ed. AMERICA.]

The "Yellow Dog" Contract

To the Editor of AMERICA:

Permit me to commend your editorial, "The 'Yellow Dog' Contract," in the issue of AMERICA for February 11. It should elicit a strong response from workers for industrial harmony and the triumph of social right over legislative injustice.

President William Green of the American Federation of Labor, in his recent "New Year Greeting to Employers and the Public," happily expressed this sentiment as follows:

Owners and managers of industry are challenged to cooperate with organized labor in the establishment of sound economic standards and industrial peace.

Team-work on the part of employers and employed is desirable, but before this can be a reality, there must be a will to work together and a recognition of and respect for each other's rights.

Now, the "yellow dog" contract patently discriminates against the laboring class. It attacks the inalienable right of working folk to band themselves together legitimately to safeguard their interests. The imposition of any such arbitrary arrangements as this unethical pact, the "company union," the unfair, abusive court injunction in labor disputes, unjust compensation, defective working conditions, all destroy the operator's inviolable freedom and responsibility. He becomes serflike, despite whatever of natural or acquired "talent, power or opportunity" he may possess. Furthermore, social peace and contentment invariably decline. In their place follow rancor, mutual suspicion, radical ill-will and propaganda, endangering the entire body politic. . . .

With President Green and all champions of collective righteousness, not the least the illustrious Pope Leo XIII, let us all strive to usher in a new and better era of industrial concord and good will, that class may not rise against class, and that happiness and security may reign in all our social relationships.

Cincinnati.

WILL A. SHENLEY.

"Does It Pay Editors to Insult Catholics?"

To the Editor of AMERICA:

I must congratulate you on the forceful, timely article, "Does It Pay Editors to Insult Catholics?" written by the Rev. Charles J. Mullaly, S.J., in the issue of AMERICA for February 11. Many Catholics are delighted with the suggestions it contains. It is my hope and that of my friends, that you will continue this virile apostolate. If every pastor in every town would adopt the simple plan so clearly explained by Father Mullaly, the editors of newspapers and magazines would be forced to think twice before they would insult Catholics by attacking what they hold nearest and dearest.

New York.

WILLIAM H. RONAERT.

To the Editor of AMERICA:

The plan embodied in "Does It Pay Editors to Insult Catholics?" is a master stroke of genius. So simple and sensible, it is a veritable wonder that it had not been thought of before. I trust it will not be allowed to go into quick oblivion, as so many other good plans have been in the habit of doing.

I suggest that it be put into immediate action throughout the country. To get it before the priests and people is easy. . . . I have already solicited action on the part of my own diocesan paper.

I fail to see how anyone can miss seeing the drastic need of some such plan. Now that the best way has been shown us, let us adopt it. . . .

St. Louis.

JOHN NEWELL.

The Anonymous Renegade

To the Editor of AMERICA:

I have been invited by the Editor of the *Atlantic Monthly* to read the March number, to be convinced that he has no idea of conducting a crusade against the Catholic Church.

I have no intention of accepting this invitation, for a post card which I have received shows me the contrary, and reminds me that a bishop, in virtue of his consecration, is to be a sturdy adversary to the opponents of Truth. Hence the following letter.

Tucson, Ariz.

♦ DANIEL J. GERCKE,

Bishop of Tucson.

(Copy of Letter)

BISHOP'S RESIDENCE

192 S. Stone Avenue, Tucson, Arizona.

February 15, 1928.

Mr. Ellery Sedgwick, Editor,
The *Atlantic Monthly*,
8 Arlington St., Boston, Mass.

Dear Sir:

In your letter of January 25, you state that the logic of mine seems to be that "no churchman should criticize his church." Let us distinguish the terms of this proposition and see its logic. If the churchman be a Catholic, I deny that he has even a right to criticize his Church in a matter of doctrine, for a fundamental doctrine of the Catholic Church is that Jesus Christ is God and that He is the founder and builder of this Church and the author of all her doctrines. It is one of her commonplace teachings.

I do not expect you, without taking instructions, to be able to accept this proposition as an article of Faith, but I do expect you, as a logician, to admit its logic in one who not only believes, but is willing to give his life in defense of it. The very moment a churchman, or anyone else, including yourself, claims the right to criticize his church, he intellectually demonstrates that his religion for him is a sentiment, not a belief.

Doctrine is not to be confounded with policy. Even if I concede that one may have a right to disagree with another's policy, when an editor employs an apostate "American Roman Catholic clergyman" to show up the "Heresy of the Catholic School" and advertises all this by post card, I am still unpersuaded that even a rebuttal is going to "convince any fair-minded man," even a fair-minded non-Catholic, that such an editor is living up to an ethical standard of true Americanism. On the contrary, he would be convinced that such a policy is but adding fuel to the flame of bigotry so rampant in our country today.

May I make a quotation from a letter which I received today?

I wonder if you are reading the articles in the *Atlantic Monthly* by a supposed priest. At first I was indignant, then disgusted, that a magazine of the highest literary standing should stoop to print anonymous letters from a false priest. There must be some political or financial urge behind it. It was hard on me, for we have always taken the *A. M.*

Up to this, you have had among your patrons admiring Catholics, and why the thrust just now?

Whatever your creed, let me ask you in all charity not to judge us *a priori*. Take a look into "The Rebuilding of a Lost Faith," by an American Agnostic (John L. Stoddard), and see what an eye-opener there is in store for you, or for any other fair-minded man who really wants to know the true from the false, who honestly before God wishes to judge the Catholic Church by what she is intrinsically, not by what some ex-priest or ex-nun tells him she is.

Respectfully yours in Christ,

♦ DANIEL J. GERCKE,
Bishop of Tucson.